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## **ALASKA.**

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**SEMI-ANNUAL REPORTS, JUNE 1st—DEC. 31st, 1925.**

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### **Bethel.**

**F**OR the successful completion of the programme planned for the past summer we give thanks unto Him Whose will and plans we are endeavouring to fulfil. We rejoice that strength and health were granted to all of the workers to carry on through the long summer days. It was a season of tremendous effort. Autumn found us physically spent, and we were heartily glad for the respite given by colder weather and shortening days. Amid the stress and discouragements of the end of August and beginning of September, the Lord spoke words of encouragement and cheer by means of the daily texts.

It is not necessary to mention the object of our efforts. We are sure that you must rejoice with us that the Orphanage\* is now under roof and ready to receive the first quota

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\*The buildings are situated at Nunapitsingok, on the Quigtluk River, which empties into the Kuskokwim about three miles below. This new station is about a three hours' boat trip from Bethel.

of children. The undertaking is not a light one, nor a cheap one. It demands love, labour and money. Because much of the latter is necessary to complete the buildings there will be criticisms, complaining of extravagance. We have tried to build well. The winters are long, often cold. At best, the fuel bills will be large.

Of all the missionaries it can be said that of their own strength they were extravagant. We cannot make large donations of cash. All have donated overtime and special effort. We could do this rejoicingly, for we see the needy, pale, underfed, ragged, filthy, abused boys and girls among these poor people. We have a vision of the most needy of these finding a home and a school where the happiness of childhood shall be granted them, and where they will receive wholesome food and proper clothing to fit their bodies for the rigours of this arctic climate, and an education to prepare them for right living and to enable them to earn their own way through life. And as Christian workers it is our hope out of this number to choose some who can be specially trained for evangelistic service among their own people.

And now that the Home and School is opening its doors to receive the children, let us support the workers with earnest, thoughtful prayer. God is giving us opportunity to have a share in this great work. Br. Moore is the headmaster of the institution. Br. Miller will be in charge of the manual labour in and about the school, and Sr. Miller will have charge of the household affairs in the school-home.

The new motor boat, "The Moravian," of Bethel, had little time to be tied up in dock this past summer. Delivering lumber, fuel, and supplies occupied her time. On account of extremely low water in the Kuskokwim this year, she had to make several trips without being able to accomplish her purpose. For instance, when the lumber was delivered to the Tuluksak chapel, it had been planned to load with cordwood for the return trip. The water was so low that the woodpile was inaccessible. Later in the summer, when the water rose, a barge was borrowed and sixty-five cords were delivered in one trip. On one trip she got into a very heavy sea at the mouth of the Kuskokwim. Thirteen cases of gasoline were lost overboard, but all on board remained safely on deck. It was another cause for thankfulness to have the busy season over and past, and captain, pilot and crew safely at home and the boat back in winter quarters.

As all our efforts were centred upon the completion of the Orphanage, no missionary trips were made during the summer. Some of our people were inclined to censure us for this, but most of them realised that it was for a future and greater blessing.



At Tuluksak the Emmaus chapel, made possible by the gifts from the Emmaus Sunday-school and by the donation from another friend of our work, has been completed. None of the missionaries have been there to see it. From all reports the work has been done very creditably, and the people themselves are very greatly pleased with their chapel. We had a letter from them lately urging us to visit them soon, or they will begin to think that we are not thankful for the new chapel! The plan had been to visit them shortly after Thanksgiving, but reports of thin ice and open water on the up-river trail made the trail out to our tundra people seem the more attractive. A white man who happened to spend Christmas Eve with the Tuluksak congregation, reports a programme that was a complete surprise and revelation to him. He had not suspected them capable of what he saw and heard. There are several in their midst who, at one time, lived in a missionary family or attended the boarding school of years past.

The visit to the members in the tundra villages was very satisfactory and encouraging. We can see how an experience of God is becoming more distinct in their spiritual life. Again we rejoiced in further evidence of fuller trust in God's leading and less fear of the powers of the devil. A young man in the last stages of the dread tuberculosis was repeatedly urged and coaxed to resort to the medicine man's powers. Said he: "I have no faith in the power of the medicine-man to heal me. He cannot help me. I know my days here are not many. Why should I then endanger my eternal living by giving myself to the power of evil now?" It was a pleasure to have him partake of the Holy Communion. It is a happy experience to work among our appreciative tundra people. How different it used to be when the missionary's coming was looked upon with the utmost indifference. He was no doubt considered an uncomprehending fool to harbour the hope to win them to Christ. The field is white unto harvest. Others have laboured; we are entering into the field of their labours to gather the harvest.

We will close this report beseeching you that additional workers be sent into the field. At the orphanage the addition of a nurse to the present force is essential. The applicant should be trained in her calling and especially adapted to work with and for children. She should be willing and ready to help in the teaching or in the daily routine of caring for the children. And for the regular missionary work another ordained brother should soon re-enforce us. This brother should be capable of learning the language. The day for all English conversation for the missionary has not yet dawned. Quigillingok is now without an ordained missionary. Should any of the native-speaking missionaries be disabled, another



district would be without the direct supervision so essential to effective, concentrated effort. Let us pray to the Lord of the Harvest, and may we be willing to be instruments in His hands in the fulfilling of His purposes and plans.

ARTHUR F. and ELSIE S. BUTZIN.

F. T. and ANNA C. SCHWALBE.

### Quinhagak.

The close of the year has been a blessed one. But not only at the close, but throughout the year, the Lord's help has been so marked that we cannot be thankful enough.

The real summer months were exceptionally fair and warm, which we cannot report very often. After living through so many wet, cool and stormy summers, we were happy and thankful to enjoy the clear days and bright sunshine.

The fishing season came as usual, but with it an epidemic of influenza, which prevented many, at this busy season, from following their usual occupation. We thank God that all recovered, and in sufficient time to secure enough fish for their own use; but there are few for sale to travellers, who need them for dog-food.

Our people like to work, and this year they had a better opportunity than heretofore to earn some money. With a stock of ivory, they turned their hands to ivory-carving. A prospector, working in the mountains, gave employment to several at good wages. These things were a great help to our people, but they also increased the work of the mission force. Br. Stecker had left us with the first ship for a vacation, returning safely, after a very good and refreshing time, on September 23rd. Short-handed thus, those remaining were kept busily employed.

The rainy and stormy season began even before Br. Stecker's return; (and oh, how many times we longed for some of the summer sunshine which we had enjoyed!) Our land is covered with a layer of moss, or swamp grass, which absorbs a lot of water and holds it. Wherever one goes, it is wet. It is impossible to go anywhere without rubber shoe-packs, or rubber foot-wear, and we often wonder how we lived before that good foot-wear was made. We were glad, therefore, when it turned cold at the end of October, and we could walk on the frozen ground without sinking in. The children, too, enjoyed this time, skating on the ice. The cold weather, at times very severe, continued for about six weeks.

A week before Christmas the weather turned milder and remained thus until New Year. This was fortunate, as it made it possible for the people living at a distance to bring their families with them for the Christmas services. Again, on Christmas Eve, the church was too small to hold the crowd, which overflowed into the storm-house. It would



have been impossible to use this, or perhaps unnecessary if the weather had remained as cold as it had been. And so we had a beautiful Christmas. Again a number of friends had sent us garments, handkerchiefs, toys and such things as children can use and enjoy. We wish to thank all these friends with our whole heart for their kindness and help, for without their gifts Christmas would not be the joyful time that it is for our children.

During the trapping season our people were most fortunate in securing an unusual number of foxes. Not only a few, as in other years, but every man was successful. It is strange, too; for from all around us we hear that there is no fur. We are most grateful for their success, as we are all the happier when we know that our people are well supplied with the necessities of life.

At this time, also, there is almost no sickness among our people. There are some weak ones, but none really sick, so that we can really say that we are blessed.

This is but a small picture of our everyday life with our people. The spiritual life, who can describe it? We do not see the heart, and can judge only by what we see. From what we see, we are, and can be, encouraged. The attendance at our services is always good. During the Sunday evening service some of the members take part, and from what they say we know that the Word preached to them has been understood. If there is sin, it is not condoned but deplored. The intelligence of a people grown up in ignorance is very limited. Heretofore in their daily life they have had nothing to think about beyond their food, their clothing, and their superstitions—nothing more. This limitation is still noticeable among the older people. And yet we are often surprised to see how the Word of God seems to break through these limitations and become plain to them.

It is a difficult task to give them the Word of God in their own tongue. Besides the litanies and some hymns, we have translated the Gospels of Matthew and Mark and some other Bible passages and stories. Twice a week, from October to February, we have what we call a "Helper Class." All the men who can write in their own self-learned writing, and all the younger ones who can write with English letters, come, and we translate for them. But how hard it is sometimes to find the right word or the right meaning! They are very anxious to learn, and, although slow, marked progress is made from year to year. Sunday-school is held regularly from the end of October until Easter, and nearly every one here attends. At our Sunday evening services, since last year, we have songs by our choir, which consists of young men and women, boys and girls, taught by Sr. Drebert. It is a pleasure to hear them sing, and is another indication of progress.



Good News Bay was visited before Christmas. We have no "Helper" there, and we have no one spiritually strong enough available for that post. Those who otherwise might be available have large families, making it practically impossible to move from their present places. Then, too, a "Helper" at Good News Bay should be able to understand English, in order to assist the teacher there. There is no doubt about the help which our visits give, but it seems so little. Sometimes it means five or six days of travelling in order to spend only one day there, and the travelling is often a hard proposition. We are very glad that there are Christian teachers there now who are real workers.

Our people are widely scattered; the distances are great; the travelling is hard, and the missionaries who can travel are so few. How can our work be helped and our people better taught? There is a solution, if only willing workers could be found.

There are eight schools in our district. In these eight schools there is at present only one Moravian teacher. Most of the time there are no Moravian teachers at all. Often teachers are indifferent, sometimes infidels. A teacher will have an influence, if not for good, then for bad. If we could have good, willing, Christian, Moravian teachers in these schools, our work would be greatly strengthened. We feel a real joy in the children, now men and women, whom we have had in our own care in former years. Their Christian training has helped them to become useful citizens. Now that influence for good, we are sorry to say, is often missing. The children, as material for the teacher to work upon, are splendid; the salary is high; light, fuel and a house are furnished. Why are there no Moravians coming? We confess that after we have written and spoken so much about this subject, the need of Christian teachers, we feel discouraged that there has been no better response. The work here in the school and among the young is as important as, perhaps more important than, the work among the old. The requirements for the positions are very easy. The majority of those who now come have never taught before.

Now, if our Church, which is, or at least has been, a Missionary Church, has no more people for the work, let us make it known. If there are the people, let them come to the work, to help, before the young people get too far out of our reach.

We thank all those who pray for us and our work, and remain,

Faithfully yours,

A. STECKER,

FERDINAND and MARIE STECKER DREBERT.





## LABRADOR.

### EXTRACTS FROM THE STATION REPORTS FOR THE YEAR 1924—25.

#### Makkovik.

**I**T is July; but during the night snow has fallen. The trees are heavily laden with it, and the little vegetable garden in front of the house is covered with a smooth carpet of white. There is nothing to show that there are little plants in the ground. The snow is fully three inches deep everywhere. It seems that spring and summer are to make up for the deficiency of snow in the winter; for we had a still heavier fall three weeks ago, which lay on the ground for several days. But though the winter brought little snow, frost reigned from December to April without a break and the cold was often intense. Still, it was a delightful season, and very favourable for travelling. All the members of our congregation north and south of the station, the nearest six miles away, the furthest fifty, were visited by dog-sledge. They also visited us often on Sundays. The school is an additional inducement to some to do so, as parents come to see their children. We had twenty-one boarders and seven day-scholars. Most of these made good progress, though few are even moderately gifted. They are happy at school, and some are loth to go away for the holidays. The teachers have done their work faithfully and cheerfully, and have a decidedly good influence. For the "Nursing Home" we use what was formerly the little schoolhouse, quite close to the mission-house. It was built ten years ago chiefly with the help of the gifts of our settlers here. We have painted it inside, and shall do the outside as soon as a new supply of paint and oil arrives. The general health of our people was good. We thank all our friends at home who have helped us by their prayers and gifts. We could not have clothed all the children decently without that help. May our bountiful God reward every cheerful giver and every faithful intercessor.

All indoor or outdoor clothing for boys or girls from seven to fifteen years of age is welcome, especially stockings, jerseys, and warm under-clothing.

Makkovik now has a wireless set. At first it did not work, but Commander MacMillan paid the place a visit, and his wireless operator put it in order, so that the time-signal from the Eiffel Tower in Paris can be distinctly heard and music comes through well on some nights, though less distinctly on others. What a boon it will be to the school!

B. LENZ.



### Hopedale.

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The ship's year opened on July 1st with very good prospects for our Eskimoes and settlers, for on that day we received word that there was abundance of codfish at Uviluktok, the summer fishing-place of most of our Eskimoes. Some of our people were already there, and, on receipt of this news, the others made hasty preparations to get out to the fishing-grounds. The result of their summer's work was a very fair catch of fish. By about the middle of September all the fish was made—i.e., washed, and spread on the rocks until it has been thoroughly dried by sun and wind—and sold to the Store. Having made an early close to the fishing, our Eskimoes had good opportunity to fell and raft a fairly large quantity of firewood before the heavy autumn storms set in. Part of this they sold to the Store, thus earning a good many dollars which helped towards purchasing their outfit of food and clothing for the winter.

During the summer we had, as usual, quite a number of visitors, some on business, some on pleasure. Tourists by the mail boat get quite enthusiastic when they see our station and have a walk through the park and gardens. All say it is, without exception, the nicest place they have seen since leaving Newfoundland. Of course, they are glad to get ashore after having spent eight or nine days on the steamer, and we always do what we possibly can to entertain them and make them welcome during their one or two hours' stay. We often regret that we cannot keep our walks, etc., through our so-called park in better condition, but all such work takes time, and there are so many things to be attended to which are absolutely necessary for the upkeep of the buildings, etc., that we cannot spare the time to devote to things that are merely desirable. Much of the really necessary repairs has to be done by our own hands, and we have no eight-hours-a-day restrictions; so usually do not feel like putting in overtime after a twelve hour day's work. Among the numerous visitors we were glad to see our old friend, Capt. D. MacMillan, Arctic explorer and scientist. He was on his way back to the States, having spent a winter in the far North, in his little yacht, the "Bowdoin." He takes a great interest in our work among the Eskimoes, and has done so for many years, and in many ways shows that his friendship is real.

On December 1st we were called upon to mourn the death of our oldest female chapel-servant, Klementine Kemuksigak, who was a true mother in Israel. She had filled the office of chapel-servant for about 25 years and was always most diligent in attending to her duties. It was Klementine who saw that things were kept clean and tidy and in their proper places. It was to Klementine that her co-workers looked for



instructions as to the work to be done in the church. She gave the orders and helped with the work, and was respected by all. We counted her as one of the most thrifty of our Eskimoes, and in this respect a pattern for all. For a number of years she had been a widow, and being well on in years had no means of earning her living. During the winter she would make slippers and various small curios from sealskin, etc., and these she would sell in the summer to tourists on the mail steamer. Of course, she was not the only one to do this, but the difference was, that, while most would rush on board the first trading schooner that anchored here and spend their cash for knickknacks, Klementine would carefully put her dollars on one side and only spend them when she was in need of something. She often surprised us during the winter by producing enough cash to purchase a barrel of flour, etc. She was not miserly by any means, but was wise in handling her small finances. Would that we had more of her kind. Our Eskimoes would then be an independent, prosperous folk. Klementine was also chief midwife for the village, and consequently an important member of the community. According to Eskimo custom her services were always given free, but tokens of gratitude often came her way after many days. For instance, her "finds" usually carried her some little present on her birthday; at Christmas each child whom she had "found" took her a small Christmas tree decorated with one or two candles and perhaps a few sweets or biscuits, so that her house always had the appearance of a miniature evergreen forest at Christmastide. We usually paid her a visit on such occasions, and she took delight in showing us her presents and telling us from whom she had received them. Then as the children got older the presents increased in value, as her boy "finds" usually carried her the first partridge, hare, or seal they shot, and the girls offered their little gifts. From Klementine we received one of the few legacies that have been bequeathed to the Mission by Eskimoes. Shortly after her death, her son-in-law brought us ten dollars. Her friends had found her little hoard in her box after her death, the few dollars she had gathered during the summer; a part they had divided among themselves, and the ten dollars they brought as Klementine's legacy to the Mission. We certainly miss her in many ways, for she did her best to further the work of the Lord, warning the erring, advising and counselling the young to walk in the ways of the Lord and to live to the honour of the Church and of the Church's Head.

The general work of the congregation has been carried on as usual during the year, and marked blessings have been received as the result of the work. The various church festivals were seasons of true refreshing, particularly Christ-



mas and Easter, when many of our Eskimoes were drawn nearer to their Lord. Into some hearts the heavenly light has shined, bringing assurance and joy; and on all hands one feels and hears that the Eskimoes would indeed be orphans without the spiritual care of the missionaries. During the summer we were able to visit Uviluktok, an island about 20 miles away, which is, as before mentioned, the fishing-station of most of our Eskimoes. In the little church there, built by the Eskimoes, we held services, including the Holy Communion. Services are conducted there every Sunday by the native helpers, to whom we are indebted for much willing help in the work. In January and February we were able also to visit all our outlying settler and Eskimo members, and give them a word of encouragement in their own homes. Many of them were able to come here and spend Easter week with us, and we believe it was a time of joy and blessing for them. The reading of the "Harmony of the four Gospels" is conducted in both English and Eskimo; we likewise had confirmation classes during Passion Week and the week preceding Palm Sunday for candidates who were spending the winter away from the station, and were consequently able to spend only a short time with us. Then came Eskimo and English confirmations on Palm Sunday and the following Wednesday, and addresses are likewise given in both languages. It means quite a large amount of work when one is single-handed, but our scattered members have so little opportunity of hearing the preached word, and our settler members know so little about the doctrine and usages of the Church and what are the duties and privileges of members of the Church, that one is glad of the chance to speak to them on these subjects, and to give them the opportunity of increasing their knowledge of these things during their short holiday in our midst. We believe they do treasure up something to carry home with them—a few words which will crop up in their memories in days that will come, words that will restrain the inclination to evil and strengthen the desire and endeavour to be and to do good. The hymns and anthems rendered by the Eskimo choir and string band accompanied by the organ are also very much enjoyed by both the Eskimoes and settlers, and one quite understands it when one remembers it is the only opportunity they have of hearing anything approaching a sacred concert. Some of our people spend quite an appreciable part of the time in the church; for during the ten days of the Passion and Eastertide we have about 40 services. On Easter Sunday morning the members of the choir are round before daylight singing Easter hymns, and before sunrise we all assemble in the church for the reading of the first part of the Easter morning Litany; then, headed by the brass band, we proceed to the graveyard for the concluding portion



of the Litany. This year we were favoured with a beautiful morning, the sun just rising above the horizon as we wended our way to the graveyard, the air so nice and fresh with the thermometer registering just above zero.

During the winter we had very little sickness in the congregation, but at Easter an epidemic of influenza broke out among us, and some of our settler friends carried it home with them. Strange to say, the settlers and Europeans suffered more from this epidemic than the Eskimoes. It is usually the other way round.

Eskimo school was conducted for the Eskimo children throughout the winter months by one of our native helpers. Owing to the state of his health he is not able to do much hunting, so we are glad to be able to employ him in school work and thus give him an opportunity of earning a few dollars. Night school is held for the young folks by Mrs. Perrett and her daughter Ethel, and the home tasks give the young people something to think about and to employ the spare hours of the evenings. Some of them do very creditable crayon work, showing both interest and capability.

This year we have had to lend many a helping hand to our people, for we are trying to teach them the beauty of independence. Hitherto they have not had to depend on themselves to provide their daily bread, as, according to the custom of the country, they could go to the Store and get their outfit of food, clothing, etc., etc., on credit. It makes them careless, unthrifty, and dishonest. We have long seen the evils of the system and sought ways out, but they have not succeeded. Debts have grown to enormous amounts; some of the people got so indifferent that they did not care whether they met their liabilities or not; their produce they would sell away, rather than turn it in to the Store to help clear their accounts, and this dishonesty was undermining their whole spiritual life. So we felt that drastic measures would have to be used. Accordingly the order was made last autumn that no more credit was to be given in the Stores, but our people were assured that the Mission would see that no one starved: help would be given where needed. We look upon this as a step in the education of our people. We quite realized that it would mean hard times for some, but we feel sure that it will be for the good of our people if they can only learn the value of money and the right way to use it. We think our people have on the whole tried their level best to pull through without appealing for help from the Poor's Fund. Some we have had to help, but not to such a great extent as we anticipated, and we wish to avoid getting them into the way of running to the Mission as to a rich patron whenever they are short of cash. It is ours to teach as much as it is theirs



to learn, and wisdom is required on both sides. May God grant us all that wisdom, so that our Eskimoes may advance a step in civilisation and become better citizens and better Christians.

We wish herewith to thank most heartily all kind friends who have sent us gifts of clothing, etc., for these have been a very great help to people who have not had the necessary cash to purchase clothes. All gifts are very gratefully received and put to good use.

W. W. PERRETT.

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### Nain.

The period under review must be regarded as an extremely critical one, for two reasons. The crisis caused by the insincerity and the resultant deposition of William Barber from his leading position, has by no means passed. In fact, it has received additional importance through the second critical occurrence, the abolition of the credit system in the Store. William Barber is a physical wreck, but he still vegetates; moreover, his heart has not lost its pride. Evidently by hunting up grievances against the Store and Mission he endeavours to hide the ugliness of his behaviour. Since last autumn he has not been at the station, but lives outside at his sealing place, and has become the centre of opposition against all that is done by the Mission. This would not mean very much were it not for the fact that he still exercises considerable influence over a large number of our Eskimoes. Unfortunately, also, his successor in office, Martin Matine, leans very much the same way—he seems to be influenced by Barber, who is not only a relation, but also an old friend of his. Yet Martin has not done anything which would be a reason to remove him from his office. In church matters he is good, and his morality is without reproach. Less clear are his transactions with the Store. It is one of those cases where one wishes that the Mission were in no way connected with the Store. The remaining two of our chapel-servants (native helpers) are good but have only a few adherents. We have no doubt that the whole trouble will pass off after a while, and that especially the stopping of debts will prove a blessing in the end. However, at present there is much bitterness on account of it, and no doubt the spiritual condition of our flock is influenced by this not a little. We cannot help wondering at the excellent spirit which seems to prevail when they are asked to contribute towards Foreign Missions. The total of the collections and contributions received for Mission work is only two dollars and a few cents short of \$100—as far as we know, the largest amount ever collected at this station—and this in the face of the conditions referred to above.

It may be necessary to state here that our settlers do not



side with the Eskimoes in their dissatisfaction with the Store. The work among them is, as it always has been, very gratifying. And we have the conviction that the Christian spirit prevailing among them is becoming more and more powerful. Shortly before Easter the last of the older generation of settlers, Henry Webb, departed this life very peacefully. He was quite a notable character, respected not a little by the Eskimoes, though not always quite straightforward. In his latter days he has been helpful to us, being a "special" policeman, of which office he has sometimes made extensive use for the good of the community. Though he is missed, we have among the younger generation of settlers even better men.

The School at Makkovik has been attended by nine children of Nain settlers. The conviction that the education at Makkovik is doing the children a lot of good is gradually dawning upon all our settlers. Still, there are a few children who are being kept at home by their parents and learn only very little. We have no doubt, however, that in time all will be glad to send their children. The local school for Eskimo children has been attended rather irregularly. One reason for this is to be found in the fact that many of our people have spent the winter away from the station, in order to be better able to hunt and trap. This certainly is one of the consequences of the debt system having been abolished. There can be no doubt, however, that the living away from the station is on the whole beneficial.

The scattering of our people as caused by the necessity to hunt in order to make a living, seems to yield good results also in other respects. There have been several slight epidemics on our Coast during the past year. On such occasions, generally the whole community was affected, and only too often deaths resulted from such visitations. While it is far too early to say that this will not be the case in the future, it is quite evident that, with the people scattering, the danger of the disease spreading is greatly diminished, and the experiences of the past period corroborate this. We feel that there is indeed much cause for gratitude that our flock has been kept from severe epidemics. At the close of the old year our congregation showed an increase of 37, and, though this is largely due to newcomers from other stations, it is partly accounted for by the births outnumbering the deaths by 12. We look upon this pleasing fact with special gratitude to our merciful God, who has not dealt with us according to our deserts, but is sparing His untoward children.

In many other ways also we have much cause for gratitude. The past twelve months have been very favourable for the temporal welfare of the people. Winter came in very late; only just before Christmas the sea froze, rendering conditions favourable for the netting and hunting of seals. Though the



number of seals obtained did not nearly reach the abnormal figure of the previous year, yet there were enough to provide food for all during the winter, including the dogs. There being no scarcity of dogs' food made it possible for many to move into the bays for the winter months, and thence to drive far into the interior, trapping foxes.

"New Nain" is nearly complete. By the end of next year, we hope, most of the work will be finished. The church is progressing slowly. Yet, if one bears in mind that it is to be all free labour, and that on the other hand the people who have to render help freely in this way are struggling to get along without debts, one cannot justly wonder at the slow progress made.

The winter has been very severe and long, and though spring has come in at last it is still very cool and the garden looks miserable. Still, we hope for a good summer to make up for lost time. The members of our mission family are all in good health; even the children are hale and hearty. May the grace of our Lord attend our work also in future; and may He fill us anew with His spirit, so that we may not prove ourselves hirelings but faithful stewards.

We close commending ourselves and our people to your faithful intercession.

P. HETTASCH.  
F. M. GRUBB.

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### Hebron.

In temporal matters we and our people did well during the year under review. There was no need for anyone to suffer want, and many a one might have been better off had he bestirred himself and been more industrious.

The codfish arrived on the Coast a good deal earlier than usual last year. There were large quantities of them, and the people could have caught a good many, but only a few of them fished for export purposes. Only two families caught enough to last them all the winter. The rest only caught as much as they required for their daily use.

On August 9th a child of about four was attacked by dogs. Fortunately, a man was near, who drove the dogs off, so that the child escaped with a few ugly wounds on the head and neck which soon healed under treatment.

During the whole of the month of August we had a good deal of fog and rain. In the middle of the month we had exceptionally warm weather, and at the end severe frost. On October 12th we celebrated our Church Anniversary. As usual, the attendance at the Holy Communion was small on that occasion. Only 27 partook of the Lord's Supper—showing how little hunger and thirst there is among our members for communion with the Saviour of sinners.



During the months of November and December quite a number of our people were ill. From those who were sick we heard what a power sin has over them. One young man declared he saw all kinds of spirits when his attacks came on. Not until he had made a clean breast of it did the attacks subside, and he recovered.

The weather at this time was very unsettled. There was a good deal of wind, sharp frost, then mild weather again, snowstorms, a heavy swell on the sea, and so on.

The seal-catch was on the whole not as plentiful as in the preceding year; still, our people procured enough seals to carry them through the winter.

The swell on the sea and the wind broke up the ice three times, with the result that our people who had gone north were unable to come to the station in time for Christmas. At New Year the same thing happened again.

January and February were very stormy months, with much snow. At Saeglek a man and a boy of fourteen were out in a snowstorm. They lost their way and must have wandered round in a circle, for night came on and yet they had not been far from home. At last the dogs refused to go any further, and the boy lay down on the sledge, unable to go another step. The man piled up snow round and over him to shelter him from the freezing cold and set off once more to find his house. He succeeded; but there was nobody there, and he was exhausted. When daylight came, and he had recovered sufficiently to face the weather, he went out to look for the boy and found him dead. Three new elders have been appointed, two of whom are newcomers from Killinek. So the work done at Killinek has borne good fruit, though the station has had to be abandoned because the people moved south.

We have had a cold spring, and even now at the end of June the thermometer generally drops in the night to freezing point or lower. The sea is full of ice and the wind is always in the East or North-east.

The spiritual life of the congregation is at a low ebb, speaking generally; still, five persons were confirmed and, as far as human eye can see, they were all in real earnest. The attendance at the Lord's Supper has increased 100 per cent. since Easter—a sign, surely, that the Spirit of God is still doing His good work in the hearts of our people.

In June, when holes began to form in the ice, two of the bodies which were sunk in the sea near the station at the time of the influenza epidemic of 1918 were found in a fairly good state of preservation. No doubt, they had become detached in the autumn storms and had got frozen fast in the ice. They were once more consigned to the deep.

S. WALDMANN.





## WEST INDIES (Jamaica)

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### THE REPORT FOR THE YEAR 1925, BY THE PRESIDENT, JONATHAN REINKE, D.D.

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JAMAICA, though insignificant on the map, and not widely known except by those who are connected commercially with her, is a most interesting place. It is interesting historically, for around her shores some great naval battles have been fought; her products are varied; and her scenery is magnificent. But chiefly, to those who live in Jamaica, are her social and economic conditions interesting. She is a land of contrasts, not only in the matter of mountains and plains, and prolonged droughts and torrential rains, but in the matter of outward prosperity and spiritual progress. We never seem to know quite where we are. Last year, the year under review, was entirely different from the previous one. We were blessed with a very fair rainfall which was spread fairly well all over the Island. The consequence was that there was an abundance of food, and crops were good, and, as a rule, good prices were realised for produce. At the same time the price of bananas has been lower than for many years. And, to make the banana situation worse, the plant has been attacked by the Panama disease and the whole banana business is threatened. The experts, who profess to know, say that it is only a matter of time till the industry will be wiped out. It will not happen, however, this year or the next. During the year under review, the large man complained bitterly of the hardness of the times and the lack of ready cash. There did not seem to be fewer motor cars along the street and roads, and it is generally conceded that the sale of these convenient and dangerous machines keeps up, and, if the Government returns are dependable, the revenue has not fallen off to any considerable extent. While we may be somewhat sceptical as to hard times in certain quarters, there is no doubt that artisans and the labouring classes in the city and the towns found it difficult to get regular employment. On the other hand, in the country parts, where coffee and pimento bore, and people were not too impatient, good prices were realised. And when this is the case our people may always be depended upon to do their best for the Church which they love. Almost all, if not all, the denominations have been able to report increased membership and increased support. This is a great contrast to the year before. This also applies to our own Church. With this



slackening of financial stress, the question naturally arises: what of spiritual conditions? There has been no specially marked improvement in this direction. At least two of the larger denominations have recently conducted missions, and report encouraging results. Our own evangelistic committee does not seem to have found much scope for its activities during the year under review. If it could be arranged that we as a Province could secure the services of some Moravian evangelist from abroad, an inestimable boon would be conferred. It would not be possible for *us* to meet the expenses of such a mission; but if friends abroad would provide the money for the passage of such a brother, and find the brother, we could meet the local expenses of transportation and printing. May God open the heart of someone or some group of persons to supply our need!

Our buildings are not as a rule in a state of very good repair. Wherever they have been permitted to fall into serious disrepair, the burden becomes one which is almost beyond the capacity of the local congregation. Some of our church premises are in an excellent state of preservation, as is the case at Bethlehem, Fairfield, Bethany, Carmel, Mizpah, Bethabara and Salem. At some other places, where the funds which are by synodal resolution set aside for building and repair purposes have been depleted to meet salary requirements, conditions are serious. There should be a rule which would secure that these funds are not to be thus depleted; but the matter lies with the local church committee.

Our schools continue to give us a good deal of anxiety. A fairly large number of Moravian lads are each year admitted for training to the Mico Training College; but we do not always have places to offer them when they have completed their course; and we have no control over them after they leave college, as we do not contribute to their support while they are in training. We also find it increasingly difficult to keep our school buildings in repair. Considerable activity has been evinced during the year under review in this direction. A really splendid school-house has been erected at Beulah, in connection with the Zorn church, where, with the aid of a Government grant of £200, the congregation in nine months erected the new building, at a cost of almost £600. A small debt remains to be met; but this congregation has in the past assumed many debts and has invariably paid them off within a reasonable period, and doubtless will not act differently in this instance. Such a work, so efficiently and quickly accomplished in so short a time, should prove an example and an inspiration to the entire Province. Another creditable building has been erected at Pisgah, in connection with Springfield. Here friends contributed to the undertaking, but the local people and the congregation also gave liberally, and a very



excellent building has been completed without debt being incurred, much to the credit of all concerned. Repair work has also been accomplished at Caledonia school, where for a time the people seemed unwilling to do anything to improve matters; and, with the aid of a Government grant, a loan from P.E.C., and very considerable free labour and gifts of lumber, much progress has been made. Unfortunately the school-house at Clapham has not yet been completed.

During the year the first Annual Meeting of the Moravian Missionary Society of Jamaica was held at Fairfield. This is not the first effort towards Foreign Missions which the Jamaica Church has made. During the past fifty years all the congregations have in one form or another regularly contributed to the cause of Foreign Missions, and in many congregations an annual offering is given to the Leper Home in Jerusalem. It was felt at the last Synod that there ought to be an official Missionary Society in the Province, and one was formed with an adopted constitution and official connection with the Executive Board, in so far that the Provincial Treasurer is the Treasurer of the Society, and the members of the P.E.C. have seats upon the Board of Management, *ex officio*. At present the Society is engaged in accumulating funds; and it will continue so to do, until it is discovered by experience what annual income may be expected. The Society was most hospitably entertained by the Bethany congregation.

As a Province we still keep in view the Bi-Centennial Fund in connection with the commencement of Moravian Missions in 1732. Just what has been contributed during the past year we are not in a position to state, but up to the end of 1924 a little over £100 had been raised towards the fund.

The ministerial staff has not been strengthened during the year. We have received no recruits from England as we had hoped. One brother who was willing to come was not able to follow the call, owing to domestic troubles. We still hope that he may be granted unto us. During the course of the year, however, we have been able to renew the work of the training of ministers; and one such student, Mr. Eric Carnegie, is attending the Jamaica College and hopes to take his matriculation examination in June this year. The Headmaster of the College reports favourably upon him as a student, and Mr. Carnegie has thrown himself willingly and heartily into the work of the Kingston congregation, and is always found ready to help where he can. Thus another year has passed into history. Let us do with all our might what our hands find to do; for many of us the time is short!





## DEMERARA.

### REPORT FOR THE YEAR ENDING DECEMBER 31st, 1925.

**T**HE year under review is characterised by three outstanding events, viz., the erection of the new chapel at Calvary, the introduction and adoption of a new Constitution for the Province, and the protracted drought of nearly five months' duration; to which might be added the enforced visit of Br. Grant to Paramaribo for special surgical treatment.

#### *The Calvary Church.*

Of such importance was the first-named event that, in preparation for it, nearly all financial roads led to Calvary; and, as a consequence, prayerful interest was evoked in all quarters on behalf of the little filial whose growth and welfare lay lovingly on the hearts of the older congregations. As a result of the combined efforts put forth during the two-year period of actual preparation, the splendid sum of £169 5s. Od. appears in the year's financial statement as donations towards the building scheme. Seventy-seven days after the laying of the corner-stone on the 7th September, the beautiful little church was solemnly consecrated for public worship in the presence of a large assembly from the adjacent districts and from the city of Georgetown, the Queenstown congregation bulking very largely in the audience, and its choir leading the singing and otherwise contributing to the programme.

Owing to unforeseen expenses connected with transport and haulage, the estimate for the completion of the building and sittings (accommodating about 300 persons) was greatly exceeded, causing a debt of £343 to be incurred. For the wiping out of this debt the entire Province in general, and the grateful little congregation in particular, have resolved to work and economise to the utmost of their ability. Queenstown has pledged all its marriage fees, which average about £35 per annum, towards this debt reduction fund.

The communicant membership has increased by four since the opening of the church, the Sunday-school by about 20; and other church organisations are taking on renewed strength. Two small budding organists, members of the Sunday-school, travel weekly to Queenstown, a distance of nine miles each way, in order to learn, under the direction of the minister, to play the liturgical portions and hymn tunes at the Sunday services; and there is every reason to believe that before long the end will be achieved.

A bell valued at about £10 was given by a Moravian and his wife, farmers of the Queenstown congregation; the communion table and table-cloth by another donor from this



congregation; and the lighting plant by a working committee of the Calvary church; while other workers are making provision for other necessary church equipment. Launched under such favourable circumstances, the first celebration of the Holy Communion preceding by one week a bright Harvest Festival, Calvary entered upon a new era, and will henceforward be solicitously and prayerfully watched as the youngest mission child of 1925.

#### *The New Provincial Constitution.*

The introduction of a new Constitution for the Province has given a fillip to the life of the congregations. To be acquainted with what is required of each member by law (Rules and Regulations) is the beginning of serious thought as to how that law is going to affect the individual as a member of a corporate body, and, as such, what are to be his corresponding responsibilities. Another evolutionary stage in Church government is being entered upon, and there is of necessity a little agitation and apparent unsettlement; but this is only the prelude to life on a higher plane.

The "Demerara Board," which began to function on Trafalgar Day, is cautiously taking its initial steps into the new territory it has been created to administer. It is to be hoped that its potential usefulness will soon begin to be felt in all the departments of Church work throughout the Province by systematisation, co-ordination and co-operation. Its installation marks a new era—opens up a new chapter in the history of this mission-field; and it is our earnest prayer that its pages may prove that, under Divine blessing, lasting work has been accomplished in the forward march of the Moravian Church in this Colony.

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#### **Queenstown.**

To maintain the standard of efficiency in church work amid the many economic fluctuations caused by the shifting of population, long-continued drought, and consequent financial depression, is a task that calls for increasing faith and patience, tact and resourcefulness, at every stage of attempted progress. That we have been able to report, in spite of these conditions, larger donations to the work at Calvary than in the preceding year, and an increase of 20 per cent. in Congregation Cash, speaks much in favour of a growing appreciation of their responsibilities and of the exigencies and amenities of corporate church life by the members. Greater vigilance in respect of discipline and organisation, more regularity in regard to routine duties, more emphasis on the need of business in religion, will all greatly assist in the progress and consolidation of the multi-phased work of this congregation.



### *Schools.*

Resulting partly from a stricter observance of the compulsory attendance clauses of the Education Ordinance, and partly from the deserved popularity earned by Br. Richmond on account of his successful work, the attendance at the Day-school has grown from 299 to 419, necessitating an urgent and unpostponed enlargement of the school-room.

Matters educational have received fresh stimulus since the arrival of the new Commissioner of Education, who is not less an educationalist than a disciplinarian. The report of the Education Commission recently issued recommends, *inter alia*, very strongly the establishment of Colonial schools to replace, in many districts, the existing denominational schools; and we are therefore preparing for eventualities when and if we are affected thereby.

Though representing only 1.3 per cent. of the number of the schools in the Colony, ours hold almost first place, if the percentage of successes at scholarship teachers' and pupil teachers' examinations is compared with those of other denominations. Much credit is due to the head-teachers and assistants for their good work. The fact that all our head-teachers are men of sterling Christian character is an increasing guarantee for good and lasting influence emanating from our seminaries, where the seeds for the future homes are being nurtured.

### *Christian Endeavour.*

These societies fill a unique place in the life of the church. Here we find initiative and effort at self-expression. Little by little shyness and an awkward reticence give way to self-reliance; and one is delighted to note the earnest attempts at praying, speaking, and essay-writing in this elementary training school for Christian service. The Junior branch gives evidence of much future usefulness, especially by the practical acquaintance with the Holy Scriptures evident among its members. The missionary committee of the Senior branch held a very largely attended missionary meeting in the early part of the year, and by its financial results appreciably increased the missionary funds of the congregation.

### *Ladies' Sewing Party and Dorcas Society.*

This society came into existence in the early part of the year, and for some months did some very good work, with the hope of being able to hold a Sale of Work at the end of the year; but, owing to some disappointments and removals, it fell through.

### *Young People's Mutual Improvement Association.*

The aim of this young institution is to serve as a sort of continuation school and for those still going to the Day-schools



who are desirous of strengthening themselves in special subjects by contact and interchange of thought. Its membership comprises assistant teachers, pupil teachers, clerks, artisans, college students, and others ambitious to improve their small stock of knowledge. The syllabus includes essay-writing, correcting of faulty English, evenings with the poets, debates, mock courts, lectures, and monthly devotional evenings. That the social side finds its proper place goes without saying. Under the guidance of the head-teacher as vice-president it gives promise of much usefulness.

#### *Women's Mite Missionary Society.*

This society provides for vast variety, but its main feature is missionary. While Moravian Missions call for more special treatment, reading from other missionary magazines, principally the "Missionary Review of the World," finds ready acceptance. This society is the sheet-anchor of the Missionary Association, to which it contributed from its annual Rally funds not less than \$120. Its Sick Relief branch proves exceedingly helpful to its members in times of need. The string of anniversary celebrations necessitated by these societies and associations keeps us all on the alert and does not allow time to hang heavily on our hands, but rather renders the year too short for the execution of our programme, and withal gives a healthy blend to the religious and social aspects of our complex work as a whole.

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#### **Graham's Hall.**

The re-construction work at this station has had to be held up for some time owing to the prior claim of the building operations at Calvary. To the visitor to this locality a year ago the remark would come quite spontaneously: "Surely this is a land of contrasts!" For, where everything seemed floating in a great muddy irregular lake, all is now parched and burnt, man and beast actually panting for water to slake their thirst, and train-loads of water being carried from the city for sale at certain centres to jostling purchasers. The old problem of drainage and irrigation is not yet solved, although much progress has been made so far as the former is concerned. A more liberal supply of artesian wells is on the Government public utility and social improvement programme.

#### *The Day-school.*

The aspect presented by the work of the Day-school is encouraging. As regards attendance, the East Indians form the majority; and, whereas the girls used to be in the minority, they now outnumber the boys in most of the classes. This is an indication that the wall of prejudice and fossilised custom is breaking down, and the necessity for educating the girls as



well as the boys is being felt. The Christian atmosphere of the school, and the strategically arranged Scripture lessons, cannot fail to implant the truths of the Christian religion in minds open to religious teaching and influence. On the other hand, there is a revival among the Hindus of their ancient teachings, by well-directed efforts among the better class of pundits. These teachers place great emphasis on the inculcation of peace and goodwill among themselves as a race, and among the litigious of the other races with whom they come into daily contact and whom they can influence. The "Golden Rule" is the rallying point from which it is hoped by them the fusion will commence. The movement is more or less confined to the East Coast of Demerara.

#### *Finance.*

The barometer of church finance and attendance shows very little variation; but if there be any it is rather in the upward direction. Much praise is due to this the "aged mother congregation," as a brother styles her, for the willing moral and financial support it gave to the work at Calvary. When every circumstance is taken into consideration, the true verdict must be that the last year was an improvement on its predecessor; and we have much cause to thank God and take courage.

#### *Repairs.*

Before another annual report passes into history we hope to be able to record the replacement of the present dilapidated building—a colossal relic of the days of King Sugar—by a smaller but much more substantial one.

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#### **Perseverance.**

The work at this filial is proceeding quietly, but surely, and with a fair measure of success. Lack of close supervision by the minister himself is a handicap to better results: details of registration and accounting show defects, which have a sinister influence on the financial report. As a matter of fact, more training of a technical nature is needed by our representatives at the out-stations. It takes time to get the machinery of church government in reliable working order; discipline and organisation are processes of evolution; there must be botchings and failures for some time as preliminaries. But we are hopeful, notwithstanding, because a docile spirit is manifest among the not unambitious workers and officers.

The absence for the greater part of the year of the majority of the men, who eke out a precarious living in the diamond fields, makes it hard to preserve that family life so essential to the well-being of the corporate life of the church. It rests, as a consequence, on the female members of it to preserve



intact the good so well started; and the fact cannot be concealed that they must feel the additional weight resting on their shoulders to make ends meet both at home and in the church. All praise, therefore, is due to the Mothers' Union for their initiative in many a useful scheme of church work. The house-to-house assessment collection, initiated by themselves, which realised over £8 for necessary church repairs, testifies to the solidarity, coherence, and self-dependence of the members of this little filial.

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### Tabernacle.

Tabernacle was much tried this year by the compulsory absence of its minister on sick leave for nearly two months. What added to the pain of parting was the uncertainty as to what would be the issue of the not a little dreaded surgical operation he was to undergo. His own faith and optimism helped to alleviate the fears of those left behind. Prayers went up to the Throne of Grace from all sides. Warm yet deeply touching was the Thanksgiving service held on his return. It testified by its character to the love of his people, and the high appreciation in which he is held, not only by his own congregation but by the villagers in general, from whose midst he sprung and whom he had served as village pastor for over fifteen consecutive years. During his absence the work did not show any sign of weakness; for under the zealous leadership of Sr. Grant, backed up by a trained church committee, all needs were supplied.

Rallying round their pastor, the congregation raised for Harvest Thanksgiving the large sum of £54, eclipsing all other similar efforts in the past. It was the meeting of specific needs by a hearty response richly flavoured with the spirit of self-denial.

The repairing of the school, a strong reminder concerning which came from the Commissioner of Education, is the most urgent item on the programme of work for the ensuing year. As at Queenstown, the school has greatly increased in attendance under the new head-teacher, another son of the congregation, who by his zeal and devotion makes his influence felt in every department of church work.

At the Confirmation service six persons, among them a son and a daughter of the minister, professed their allegiance to the Lord Jesus and were admitted to the Holy Communion.

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### Victoria.

The re-opening of the Day-school at this out-station is the only striking event to place on record in its slow-paced history. Victoria still remains a work of love and faith and



patience. Our hope is in the children under our care. Through them we may indirectly influence and ultimately win over some of the parents or guardians.

The communicant membership, stationary for some time, has been increased by one.

At the present time, when the Province is heavily in debt, provincial funds cannot be further appealed to for the support of this little school of 50 children; it must be supported by individual effort; and Br. Grant should be relieved of the strain which its financing lays on his slender purse. May this appeal meet the eye of some educationalist or lover of poor children willing to learn.

JOHN DINGWALL,

*Superintendent, and*

*Chairman of Demerara Board.*

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## SURINAM.

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### EXTRACTS FROM THE REPORT FOR THE YEAR 1925.

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**T**HE great question of the future of our work among the Creoles is a matter which of late years has assumed a more and more threatening aspect in the eyes of us Europeans. A few decades ago one gladly welcomed the idea of seeing a Creole Church come into being. To-day we cannot any longer cherish this hope so fully. True, it is possible for God to work wonders again in the case of our poor, sick people, who are so wanting in energy. It is our silent hope and prayer that He may do so soon. Still, it is impossible for us to surrender the testimony of our eyes and our understanding to any such hope or prayer. These show us at the present moment a mass of human misery which calls for our deepest sympathy, but to which we cannot attach any great hopes of a Creole Church developing. But, after all, that is not really the main object of our being here. We are here to win souls for the Lamb. Whether these be the souls of sick people or of the sound is of little consequence in the light of eternity. To be sure, human wishes would gladly lead us in another direction.



*The Object of our Work.*

The last few sentences have brought us face to face with the question what the object of our work here is. What is lacking above all else in our work in Surinam is national cohesion among our people. They do not feel themselves to be a compact national whole. Opposition to the Europeans, who play the part of masters of the country, is the only thing that can bring them together. Only a short time ago one of our better educated people said to a missionary: "I have no fatherland; Surinam is not my native land; far less Holland; I do not know what it means to have a fatherland." In these words expression is given, to a great extent, to that which our people lack: they lack national customs and a common origin, local standing and cohesion, love of home and of their neighbour. Nor am I in a position to say how this can be altered, when one considers the mixture of races among our people. When once the immigrant Asiatic population begins to intermarry more than hitherto with our people—which is already very much the case, e.g., with the Chinese—the confusion, in this direction, will become greater still.

Alongside of this "no native land" must also be placed the frequent absence of real family life. How many boys and girls there are in our midst who grow up without any foundation for their inner life! And where things might possibly be otherwise, there is so little independent family life. Thus, e.g., a man who resides in the country and himself possesses a somewhat better education, let his wife go and live in town with their three little children. And why did he do this? Because, as he said, the oldest boy was now four years of age and ought therefore to go to the Infant School in town. He declared that it was of the utmost importance that his child should receive a really good education. He preferred to break up his whole family life rather than lose that little bit of Kindergarten schooling for his boy. When one takes into account ideas and observations such as these, one can to some extent understand how it was that our Church customs so quickly and so readily took root among them. Here was offered them by our missionaries a soil in which their inner life could take root—here a safe standard of living was given them—here they, who knew no national cohesion, were gathered together in the churches as a Church of believers in Jesus—here the greatest of all gifts was offered them, viz., the love of God and of the brethren. Although



often enough they may have grasped all this but very imperfectly, nevertheless it was, so to say, the only real spiritual good which they possessed. True, to-day in the case of many of them all kinds of other idols are crowding in upon this course of development. The blame for this attaches, in my opinion, largely to the State schools.

It will be evident to everyone what a tremendous significance must attach to the school in the case of a population in this position. Just because the home was and is so often found wanting, the school was called upon to contribute materially to the training of character in the children. In these circumstances it was a misfortune that the secular State school was transplanted here from Holland. It has not done our country any good. Provision was made in various ways for the development of the intellect, but not enough was done for heart and character. To which must often be added in the case of our intellectuals the influence of the rationalistic tendency in some of the Churches in the land, which has done its part in completing the process of enervating the spiritual life of our people.

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### The Schools.

As the subject of the schools has been already touched upon in the foregoing, let us here at once say something about our own Moravian schools. During the past year we have had to submit to restrictions of our educational work on the part of the Government. Although not much can be said against those measures, if economies had to be effected, it is nevertheless a pity that now, e.g., in town, 50 scholars are apportioned to each teacher. What was particularly irksome in connection with these measures was, that so long a time elapsed before their confirmation was forthcoming from Holland, with the result that one did not know for certain at the commencement of the new School year how matters stood. The unrestricted co-operation of our School Inspector with the Government—a thing which did not take place in the case of the Roman Catholics, to give only one example—proved to be of great blessing and the right thing to do.

In spite of all these hindrances our numbers rose to a little over 4,000 pupils. We cannot thank God enough for this large sphere of influence. And let no one say too hastily that our schools are not sufficiently Christian in character. Doubtless, much still remains to be done, but we have quite a number of teachers, old and young, whose earnest desire it is to lead the young people entrusted to their care to God. If we ask ourselves what more we could do, the answer is that we ought ourselves to undertake the academical training of those who are to become teachers, instead of leaving them



exposed to the partly anti-religious influences of the present training institutions. We ought certainly also to do our utmost to increase the number of our Infant Schools, for these are without question the reservoirs for our schools, and young children are now being drawn away from us by the Roman Catholics and others because we have not enough Kindergarten Schools.

### **Our Financial Position in general.**

On the whole it may be said that the economic conditions of the country are now, if anything, improving—at least, the people in general seem to think that the worst of the depression and the unemployment trouble has passed. True, there remains from the past years so much leeway to make up that for a long time our hands will be tied. In the so-called “Old” Mission we have curtailed to the utmost extent: many a wish remains unfulfilled, but we have to get on without these things, and we manage to do so. But how do matters stand in regard to the “New” Mission? In the carrying on of the Bushland Mission we ought to employ far more men and money than at present—about 16,000 Bush Negroes are waiting for us to come to them, but—there is no money! The number of Javanese brought over here increases year by year—roughly 22,000 of these are waiting for us—but there is no money! Some 31,000 British Indians are waiting for us—but there is no money! Now, is God really only testing us by these things, with a view to refining and strengthening our patience and our faith, or are they not perhaps clear indications from God that we are not to think that we are expected to do all the work alone, but that we should call in others to help us who could relieve us of one particular branch of the work, and that we are much too weak for the gigantic task that lies before us? And it is no use our entertaining the thought that somebody might be found willing to take over the Old Mission, however desirable it might be from the point of view of certain considerations of Mission policy. Where are those to be found who would be willing to do so?

### *Church Contributions.*

In this connection we might add a word regarding the Church contributions. In connection with the new statistical returns the attempt has been made at the same time to ascertain the number of those who ought to pay Church money. In town and country together they number about 9,000. This figure gives one plenty to think about, and shows at any rate that we are in the habit of expecting far more from our members' subscriptions than is at all possible of realisation. If we reckon roughly well over 4,000 members in town, then, at the rate of 2.50 gulden per head, 10,000



gulden should come in here, if the payments were made promptly. In the country districts there should be roughly 5,000 contributors of 2 gulden each—again 10,000 gulden. Therefore, according to the present mode of payment in no case could more than 20,000 gulden be expected. In making these calculations we have rounded the figures off in an upward direction. During the past year roughly 9,000 gulden was paid in subscriptions, so that one can almost say that half of our members do not fulfil their obligations. And if this is no very brilliant result, it is nevertheless not as bad as one has ordinarily imagined it to be. Besides which, we ought by rights, when answering the inquiries of friends of our Missions regarding the Church contributions of our people themselves, to state in addition what comes in annually by means of the Five Cent Association, as also what the congregations do annually towards meeting their own individual wants. And though it is our custom to keep these items separate in our accounts, these efforts for individual local causes are nevertheless something whereby the General Fund is helped.

Any friend of our Missions who is moved to make inquiries surely also has in mind such things as church buildings and the like. Surely, we must avoid everything which might tend to make our Surinam people appear worse than they really are. Unfortunately, at the time of writing the accounts for the past year are not yet so far ready as to allow a definite figure to be named. It would not be a bad plan to submit to our congregations themselves a concise and clear statement of their financial efforts as soon as we ourselves have obtained a clear picture of the situation after the year's accounts are closed.

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### The Work in Town.

There is not much to say in a general Report such as this regarding the quiet work that has been going on in town. The South City church had the pleasure of dedicating a new organ on April 26th, 1925, after the money which had been collected in the first instance for this particular object had been lost owing to the depreciation of the German mark. This congregation, which is a poor one, had by so doing shown a most self-denying spirit, and their joy over the ultimate fulfilment of their wishes was touching.

Our large town congregation has now got together the money required for repairs, so that we shall very early in the new year begin rejuvenating the venerable old building. We have to thank God that He has given us these not inconsiderable means in these times of scarcity of money.

In our town congregations, as also in the great majority of the country churches, individual cups have been introduced



at the Holy Communion. We look upon this innovation as a really good one in the circumstances of our Mission. Nor can it truly be said that the service suffers from the change.

#### *The City Mission.*

Finally, a few words should here also be said regarding the City Mission, which is silently extending its work more and more. In this work Br. Frey is faithfully assisted by Br. Belfor. Not only is every opportunity taken to effect improvements in the Hall and the various rooms belonging to the Association, but the sphere of operations of the City Mission is being extended more and more by means of visiting, evangelisation, and magic lantern lectures. It is to be deplored that our people manifest so little perseverance in matters concerning the work of the Mission. At first they took it up with a great amount of enthusiasm, but then they grew tired of it just as quickly. Still, one can say that our people are realising more and more what is the purpose and intention of the whole undertaking.

#### **The Work in the "Districts."**

On former occasions it has been pointed out more fully what importance attaches for us—especially over against the Roman Catholics—to our work in the so-called Districts.\* And it is only right to add that if and when better days dawn for Surinam, the change will be seen first and foremost in the Districts. For the City alone there is no prospect of any development. As Districts which may be said to be just about holding their own economically the following might be cited, viz., Corónie, Albina, Charlottenburg, Potribo, and Bersaba. Corónie is and will always remain the Paradise of our Creoles. True, the most distant villages present to the eye of the European a miserable picture of dilapidation and neglect. But what does that matter to a native of the Tropics, whose wants are practically nil? He is satisfied if the roof of his house is at least weather-tight above the place where he lays himself down to sleep. And if rain does begin to drip on to him there, why he simply moves on a bit further. Why should he exert himself when life is such an easy thing to live? He cultivates a piece of land just so much that he can get a living for himself and his family out of its products. What else is needed in the way of clothing and other small necessities of life can be easily obtained by the sale of coconuts.

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\*The Districts are those parts of the Colony, apart from Paramaribo, which are under the jurisdiction of the Colonial Government; whereas the Bushland is free, and its inhabitants are subject only to the native tribal chiefs.



*Albina.*

Passing over next to the extreme eastern end, or corner, of the Colony, we find life and activity stirring secretly. To be sure, Albina has not yet changed materially—it is still "sleepy" Albina. But it is now engaged in dreaming a beautiful dream of a Cinderella who is raised to the dignity of a king's bride. Nor are they very much disturbed by the fact that the wooer is, properly speaking, not a king's son at all, but a very abstract conglomeration of American financiers; for such like are nowadays the big people of the earth—the good king's sons have for the most part been done away with. By means of a dam in the Marowijne River it is proposed to obtain enormous electrical power, which is to be taken to Albina, where in a factory aluminium is to be extracted from the masses of bauxite which are to be found everywhere in the vicinity. A railway is to be built along the river bank. Everywhere people will settle. Albina itself will become a large town. Can we take it amiss if it is to-day dreaming such things?

*Moengo.*

All these things assume as yet a somewhat nebulous form before our eyes, but others have already taken definite shape. I have in mind the place called Moengo in the Charlottenburg district. Moengo is to-day *the* great marvel of Surinam. Right in the heart of the primeval forest this American town has sprung up, or is springing up. Hundreds of workmen are earning their bread there to-day. Building operations are being carried on at a feverish pace, and that according to the most modern principles. Everything that can possibly be done for the health and entertainment of the inhabitants of this coming town is being done—houses are made proof against white ants and mosquitoes, aqueducts free from bacilli, tennis courts, a Casino, electric lighting with an underground current. Moengo is no longer only a dream; it is beginning to be something real. And in this connection the question suggests itself to us Mission folk whether an entirely new problem is not emerging here for us to solve, especially as many of our Church members are employed in the construction of this town. Possibly we would at once place a missionary there if only we had the means at our disposal. The company would be sure to assist us; but at the moment they are more concerned about their technical schemes. But, above all, the population is at present so fluctuating that there can be no thought of a well-established communal life. However, what we might still do at Moengo, over and above what is already being done by us, would be to hold evangelistic services. Br. Gill comes over once a month from Charlottenburg. In the



long run that would not suffice. The Company is now building a fine new school and teacher's dwelling for us. The school will serve for the present quite well as a church.

*Superstition.*

In the Para District there is still to be found a good deal of the old superstition, and superstitious practices are still carried on. From there, too, the Winti dances have been transplanted to Portorico and Carolina on the Surinam River. A goodly proportion of the inhabitants of Carolina come from the Para, and the same may be said of Bergendal. If we include in this circle the Bush Negro village of Zantigron on the Lower Saramacca, we see that here in the very heart of the Colony a regular breeding-ground exists for diabolical powers, which is fed also from town by such of the people as do not already visit such places as Livorno which lie nearer to the town, for the purpose of doing homage to these dark powers in spite of their having been baptised as Christians. This kind of thing is far more serious than the worst form of heathenism among the Bush Negroes; besides which, certain things, as for instance the aforementioned Winti dances, are scarcely as fully developed there as they are in these places. It is quite impossible for us to obtain a really clear picture of these conditions; for though in other things Surinam is the land of indiscretions, they well understand how to draw a close veil over these things. One remarkable point is the tendency of our people to use medicines. In town this shows itself particularly in the frequent use that is made of the doctor and the chemist, which is made possible by the many sick funds which exist. In this way Paramaribo has become a town of apothecaries. But alongside of this is to be found in the case of very many of the population the use of native remedies, which is then often enough combined with the belief in the influence of all kinds of spirit forces.

Coming finally to Nieuw-Nickérie, we find that here, outwardly, decidedly fresh life has begun to manifest itself. Not only do the two large sugar factories bring life and employment; not only are enormous quantities of balata brought together here from the Corentyn River; but above all things the new experiments with cotton-growing deserve special mention, for they have succeeded well and are now about to result in large plantations of this kind being started in the direction of Corónie. These, too, are at the present moment only castles in the air, but such whose realisation in the near future may be expected. The Nickérie congregation constantly suffers under the nearness of the frontier, resulting as it so easily does in a loosening of the people's morals. Deep-seated superstition is also to be found here.



### Bethesda.

Although Bethesda is not an undertaking that belongs entirely to our Church, we would nevertheless like to refer to it here.

It is a pity that it is so far from town; but that is a mistake which it will never be possible to redress. Besides which, the proximity of Chatillon (the Government asylum) occasions more hindrances than advantages. The whole leper problem in our Colony urgently needs regulating anew. Leprosy is on the increase. The town alone is said to have 1,000 lepers among its inhabitants. The three existing asylums are utterly inadequate to the needs. A doctor is badly wanted who could take up the fight with the disease energetically and consistently. The asylums would then become more and more places where the worst cases might be lodged preparatory to their final dissolution. The work our nurses have to do is not easy, and they need our constant support in prayer.

### The Bushland Mission.

The work on the Saramacca River in the Bushland is perhaps most nearly related to our work in the Districts, because here one can hardly speak any more of conversions from heathenism.

The intentions of many there are good as regards living the Christian life, but they are still very weak. A great obstacle to our work there is a heathen "post" at a place called Maripakriki, in connection with which there is a priest, Olensky by name, who has an unfavourable influence over his surroundings. In the moment of decision the people are oftentimes still very much afraid. We must hope and pray that God will graciously remove this last bulwark of the enemy.

### *Temple-Huts and "Posts."*

In Posogroenoe, a village situated not far away on the other side of the river, a primitive church has now been erected to which visits are paid once a month from the Bush Country by Br. Meiliese. The people were most enthusiastic about the building of the church, but when it was about to be dedicated it was found that there were still a lot of heathen temple-huts and "posts" in the village. The first thing therefore to be done was to clear these away. This could not be done without encountering opposition. When everything was accomplished, a woman got up professing to be possessed by four spirits at once and declaring that everything was now spoilt in Posogroenoe and all one could do was to quit the village in order to escape from the wrath of the spirits. The villagers, in order to show their goodwill, must remove two



women out of the village at once. The people allowed themselves to be intimidated, and actually removed two women to another village. When next Br. Meiliese came to the village he took this woman to task. At first she was somewhat insolent in her behaviour. But when Br. Meiliese spoke to her quietly her powers of resistance suddenly broke down, with the result that with tears in her eyes she declared her willingness to submit, and at once boats were dispatched by her family to bring the two women back. In this way order was restored.

In connection with the work on the Saramacca it is always to be regretted that it is confined too much to the already existing congregations, whilst the 11,000 heathen living round about are not cared for sufficiently.

#### *Ecclesiastical Confusion.*

If we now go across to the Marowijne we come first to Langatábbetje—where Br. Leetz and his wife are stationed. Here there is a fatal mixture of heathen, Protestants, and Roman Catholics. While Br. Leetz was away on his holiday the R.C. priest turned up and attempted to get the unbaptised infants safely lodged in the “only true Church.” Speaking generally, he was not successful. But the people there do not really know how they are situated ecclesiastically. Accordingly they try all round, and in the end it may happen that they have a child baptised by representatives of both Churches, in order that it may go through life specially well protected. God alone knows what will be the end of it all.

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#### **The Work among the British Indians and the Javanese.**

It has on former occasions been pointed out to what extent these spheres of our work suffer from lack of workers. We are thankful to be able to say that Br. Legêne returned to Alkmaar in the course of the past year, and that Br. Fliegel has got over the initial troubles connected with the learning of Hindustani. But what is all this when compared with the large numbers of people among whom we desire to work? Both fields of labour call for more labourers. If we cannot get Europeans we ought at least to have enough money wherewith to train native assistants more thoroughly.

Men like the two Javanese evangelists are very valuable in the work, and can also do and say a good many things which the European is not able to do or say. But we ought to have more men of this kind. Nor can I be persuaded that such men are to be found among the British Indians. But the efforts that are made in that direction are costly, though the amounts required are not exactly gigantic. On the other



hand, one has in making these attempts to reckon with occasional failures, as is also the case with the training of Bushland evangelists. However, for this purpose the cash ought at least to be ready to hand, otherwise no real progress is possible in the work; for the prospect of a much larger number of European missionaries being placed at our disposal for these two Missions is at present very slight. We trust that God will show us in the coming year more clearly the road we ought to take.

W. BURKHARDT.

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## UNYAMWEZI.

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### REPORT FOR THE YEAR 1925.



REVIEW of 1925 results in the pleasing fact that the work entrusted to our care has progressed normally in its various branches along the whole line from Urambo in the north to Kitunda in the south. There were baptisms at all stations. And a goodly number were added to those who attend our catechumens' classes. The medical work developed favourably at its headquarters and also at the two dispensaries, and proved a blessing to many a sufferer. The industrial enterprise advanced from a state of preparatory activities to a state of settled conditions. The health of the missionary staff was, with small exceptions, good. We had again this year several invitations by chiefs to start new schools. We could not comply with them all, but at least with a few of them. We have thus ample cause for thankfulness to our Heavenly Father for His blessings bestowed upon us and upon the work in which we are engaged. Of course, not every dream dreamt became a reality, and not every plan drawn up could be carried out. Counter-influences were naturally also at work. There were drawbacks, such as relapses. Where there is light there shadows are thrown; and this year made no exception in that respect. If, however, progression and retrogression are put on the balance, progression proves the heavier of the two, as far as man is able to judge. We are grateful for this knowledge, conscious as we are of our own shortcomings and the limitations of our strength to discharge our manifold duties and to deal adequately with the various problems which are continually confronting us.



*Progress, numerically and otherwise.*

Numerically we have made progress. The statistics show an increase of 298 baptized persons, distributed over all six stations. Baptismal days are days of rejoicing. They are like the milestones on the road leading towards the goal of our endeavours and labours, the Christianisation of Unyamwezi. Our goal is far off still. We cannot yet see it. That becomes very clear to us, when we remember that there are some 50,000 people living in the vicinity of our stations. A small fraction only of that number has as yet been gathered together; just a little more than one-fiftieth of the total. There is thus much to be done still, and the time is opportune. But labourers are scarce, and funds are not plentiful. We must be content with the results gained. We are indeed grateful for them, and glad to know that the first stages on the road towards the goal lie behind us and that the first milestones are erected. In writing about progress, I do not forget that the judging from mere figures is insufficient. Figures are often misleading. It is the spiritual progress that counts, the new life in the imitation of Christ. How has this manifested itself in 1925? In answering this question I will first state that relapses which have come to our knowledge were few, about one in every two hundred. Some fell back into paganism, and one embraced Islam, which in effect means the same as a falling back into paganism, as the moral standard of the Mohammedans in these parts of Africa is not above but rather below that of the heathen. As to a positive answer to the question, I have little to add to what I have already said in former reports. The fruits of the Spirit as enumerated by St. Paul are scarce still. They are not wholly absent. They are only but little developed. They are like buds which by careful nursing will grow and bear fruit. The new convert is like a plant transplanted from one soil into another with a different atmosphere. It takes time before such a plant can take root; and the process requires much skill and watchfulness and love on the part of the gardener. And much patience is needed, too. Any untimely digging about it, and any undue watering of it to hasten its growth, would only result in a destruction of the feeble roots and thus become fatal to the plant itself. It is just the same with the new converts, men and women, who have come direct from heathenism. They are like plants in a new soil with a different atmosphere; and the treatment of them requires much skill and wisdom from above and much patience and love. They are generally content with abstention from the old heathen doings. And there is often great danger that their Christianity may become a sort of formalism which cannot bring forth any fruits of positive value. Formalism suits their natural indolence so well; and their moral code tends to become



negative, instead of a positive, living force. It is comprehensible that it is so ; and it is not difficult to find a psychological explanation for this phenomenon. We must also remember that their past life has left its scars on their souls ; and the fears of superstition which once held them under their sway have not entirely left them. They have to be on their guard day and night lest they are overcome by these invisible forces, which, combined with their carnal tendencies, are much stronger than we often realize. Inherited beliefs are not shaken off in the twinkling of an eye, we all know. This phase is inevitable in the life of the new converts. It is the period in which their energies are concentrated on keeping away from heathen influences. It is, however, a phase only, a state of transition ; and it is our task to lead our Christians up to the true life in Christ, and that not only because its existence is a necessity for every individual Christian as well as for the Christian community as a whole, but also because it is the only cure for formalism and the only means that can overcome heathen influences. With these points in view special meetings were held for our Christians this year, as in previous years. Also, the days of "speaking" offered us again welcome opportunities for a deepening of the spiritual life. The quintessence of our endeavours in that respect was the bringing home to them of the words of our Lord : "If ye love me, ye will keep my commandments" (*John xiv.* 15), "By this shall all men know that ye are my disciples, if ye have love one to another" (*John xiii.* 35), and "Suffer the little children to come unto me ; forbid them not, for of such is the kingdom of God." (*Mark x.* 14). It is very essential that the Christian parents should be shown their duties toward their children, as they are only too much inclined to follow the old heathen custom and leave them to grow up as best they can, almost as soon as they are able to walk. The result is that many a child is corrupt in body and soul before it knows how to discriminate between good and evil. And they do not learn to obey, either. Our demonstrations and admonitions have not been in vain, in so far that at least some parents are trying to make good where they have failed by neglect. In one instance we were asked by the parents to take their children and bring them up, because they were unable themselves to shield them against the influences of heathenism by which they are surrounded. There is indeed much to be done still to save the young from corruptive influences ; and it will take a very long time before any general change for the better takes place. We do not think it wise to gather the young folk together into secluded boarding houses. It appears to us that the right thing to be done is to influence the parents so that their huts become Christian homes.



On reading over the last passage, I find that I have dwelt almost exclusively on the first state of the pilgrimage of our converts. This state is surely the predominant feature still. But there are at least a few who have passed it. They are of invaluable help to the beginners; and the fruit of the Spirit we see in our congregations is naturally due to these few who act inspiringly on their fellow-Christians. We have much cause to be grateful for these few. May they remain faithful. God grant that their number may increase.

*The Native Helpers:*

The work in Urambo, in Kiwere, and at Tabora was again this year carried on by native helpers. With a few exceptions they have worked as well as can be expected, if we consider their deficient training. It is a true saying that Africa can be won for Christ by Africans only, as no white missionary will ever be able to understand the African as fully as his fellow-countryman can. It is, however, just as true with respect to our present helpers that they need the continual guidance of the missionary. They have no easy stand among their own people and require constantly both support and advice from the missionary. Urambo and Kitunda have no missionaries as yet; and the helpers at these places should in particular be remembered by us in our prayers. We have again entrusted our helpers with several tasks which include a good deal of responsibility. They did not always discharge them to our satisfaction. But they must learn; and we hope that the lessons some of them were taught by thoughtlessness or carelessness will help them to be more careful in the future. In certain cases we might possibly have avoided some incidents, had we supervised them more closely. But our adopted policy is to lead them on to a higher degree of independence, in order that they may become better suited for their calling.

*Financial Efforts.*

The contributions of some of the congregations might have been more liberal. It is to be remembered, however, that the rainy season was bad and the crops, consequently, poor. Also the poll tax was raised from Shs. 6/0 to Shs. 10/0. The willingness to give was there, however. At Sikonge a vestry was added to the new church. At Usoke the interior of the church was renovated. Huts for divine worship were erected at several of our outstations. All this work was done by Christians and catechumens without the aid of mission funds. At Ipole the tithe amounted to Shs. 171/10, as compared with Shs. 107/64 in the previous year. To ask the church members in Kiwere to give tithe of all their crops would be a mistake, inasmuch as the portage to the nearest market, which is either Sikonge or Manyoni, would consume the whole profit of maize and similar crops. The distance between



Kitunda and Sikonge amounts to roughly one hundred miles by the shortest route ; and the distance between Kitunda and Manyoni is about one hundred and fifty miles. The only means of transport is the carrier. The one crop that generally fetches such a price that transport is worth while is the groundnuts (monkey nuts). It was therefore resolved by the Kiwere helpers, and subsequently agreed to by the Christians, that a common field of groundnuts be cultivated, the proceeds thereof being their church contribution. They cultivated a large field at Kitunda and minor fields at each of the out-stations. Groundnuts require a good deal of moisture ; and as the rainy season was bad the crop was practically a failure. The proceeds amounted to only Shs. 44/49 after deduction of the carriage.

#### *Out-Stations.*

Usoke had three out-stations at the beginning of the year, and three at the end of it. The far-away out-station of Vusisya was closed, and a new one started in the neighbourhood of the station, situated in the midst of a well populated area. The helpers were called in to the station with a view to putting them in charge of the new place. The few Christians were requested to come and live at the station or somewhere near. They were only a few. They followed our invitation, with the exception of one who preferred to remain behind, chiefly because of the greater freedom at a distance. The former helper, the blind Filipino, of whom I shall have something to say later on, is his brother. Sikonge had last year two out-stations and one out-school. The out-school has in the course of the year become an out-station. In the area of Mwivono a second out-station was started. Ipole had seven out-stations in 1924. A new one in the area of Ifumbe was added this year.

#### *Drawbacks and Counter-Influences.*

Before I proceed to write about drawbacks and counter-influences, I should like just to mention that hundreds of people from the areas infected by sleeping sickness have been settled in the vicinity of Sikonge and of Usoke. With these people new opportunities and also new responsibilities have been placed before us. They have up to their removal been living a secluded life in the remote areas of western Uganda and on the Ugalla River, and are thus as yet untouched by Islam and by the undesirable influences of foreign civilisations. They are, as it seems, accessible to the message of the Gospel. But we have not been able to do much for them thus far, apart from occasional visits. It is most regrettable that we cannot do more for them, and that all the more as they have asked for teachers. Unfortunately, we have none to spare for new enterprises at present.



It has already been stated that the progress made outweighs the drawbacks, with the additional remark, "as far as man is able to judge." There have been drawbacks to be recorded in the course of the year. There were serious stumblings, and that not only among the Church members in general but also among the helpers. They were caused by yielding to the temptations of the flesh. There were also relapses caused by heathen or Mohammedan influences. The saddest experience we had to make in that respect was the stumbling and subsequent relapse of the blind helper Filipo Mulolwa, of Vusisya. He was baptized at Sikonge in April, 1923. While a catechumen he had already started a work in Vusisya, where he lived with his brother. He was born in Urambo. His knowledge of Scripture was marvellous. He had the Bible read out to him; what he thus heard was committed to memory and treasured in his heart, of which conversations I had with him bore witness. His work was greatly blessed, until the change came. He desired to marry and to establish his own household. That was a very natural desire; and we were also glad to see him married, as the Wanyamwezi find it hard to believe that a single man can live a chaste life. It is, however, not easy for a blind man to find a woman willing to bind her future to his, especially in Unyamwezi, where mutual affection, as we understand it, is still the exception. Filipo had somehow got it into his mind that his wife should be young, of good family, and handsome. We thought he, being blind, might at least concede the last point. For a while he searched in vain to find his ideal. It appears that he had already, at that time, if not before, entered upon the downward grade. One day he presented a young girl to the missionaries at Usoke as his future wife. They tried to explain to him that she was too young still, and that he would get himself into trouble with the law by marrying her. He consented grudgingly to give her up. Knowing how persistent and obstinate the native can be when once his thoughts are revolving round a certain idea, we did all we could to help him at that juncture. It was of no avail. Poor Filipo! He has wandered far astray. We have not given him up. We hope that he will return and that he will again give himself up to the Lord.

Yonatan Maswanya, baptized in 1912, who for some time had acted as assistant teacher in the day school at Usoke, had to be dismissed on account of misconduct—transgression of the Seventh Commandment. Two pupil teachers in Urambo had to be dismissed because of misconduct and disobedience. It would lead too far to give separate accounts of the relapses of those Church members who come under the same category. It may suffice if I mention that such cases as gave cause for public offence were few. Relapses into heathenism are far



more serious than stumblings and fallings caused by yielding to the temptations of the flesh. They were scarce, I am glad to say. Elia Katala, of Ipole, was discharged temporarily owing to transgression of the rights given him. Paulo Masomalo was transferred from the out-station of Iwensato II. to Ipole, in order that he might be under direct supervision for a time, his fault being that he desires to be the "big" man.

Heathen customs, such as the wailing of women in houses of mourning, tried again in some of our congregations to lift up their heads. We must not judge too harshly in these cases; the majority of the converts are mere babes in the Christian faith. Some of them look upon this custom simply as the observation of a tribal custom. The idea of desolateness it conveys to us is not yet felt by them. Others who are more advanced, are often overpowered by their heathen relatives, who, on such occasions, swarm into the house.

#### *Counter-Influences*

Counter-influences were also at work again this year. The witch-doctors, or medicine-men, played their part as usual, though not openly, which they seldom or never do. They dislike the spread of the Gospel. It enlightens the people and therefore threatens to undermine their influence. This is very strong still and will be so for many years to come—in fact, until Christ reigns in Unyamwezi. I believe I am not far wrong in saying that the medicine-man is still the greatest authority in the country; and his influence is the more dangerous because it does not appear on the surface as such. Only on special occasions do we foreigners catch glimpses of it. Such a glimpse I caught in Urambo in June last. To a Christian couple at the main station triplets were born who died the next day. Such extraordinary events as the birth of twins or triplets had in olden days to be reported to the chief of the country. Our people observed that custom lest the Sultana should be offended. In doing so they did not foresee that it would lead to so much unpleasantness as it did. On the other hand, had they ignored the observation of the old custom they would have encountered more trouble still. When the Sultana heard the news, she exclaimed, "That is bad news." And when she received the message of their deaths she refused to have them buried in the soil of her country, but ordered that they be "buried," i.e., thrown into the water of the Igombe River by special midwives under the observation of certain heathen rites. The place pointed out by her was where the river flows out of her country. Yohanes Malima entreated her to make an exception in this case, because both parents were Christians and did not now share the old beliefs. He chose more diplomatic terms, but the above is the gist of what he said. She remained firm until



he intimated to her that I was expected to arrive at Urambo in a week's time and that I would certainly ask him to take me to the grave. "What will the padre say," he asked her, "if he hears that they have been 'buried' in the Igombe?" On hearing that she began to waver, and finally gave her consent to their being buried in our burial ground at Kilimani (our station in Urambo is known by that name, which is Kisuaheli and means "on the hill"). Yohanes sent me a letter by special runner in which he acquainted me with what had happened. In conclusion he said: "If you hear that I have got into trouble, you know now the reason, because she will surely seek cause against me." The letter reached me at Tabora just when I was about to leave for Urambo. I made haste, as I knew that my presence was urgently needed there. She is very superstitious; and her heathen counsellors and medicine-men, of course, exploited the occurrence to the utmost. En route I heard that she had publicly challenged her attendants to state anything they might know to the disadvantage of Yohanes. They did not know anything at the moment; but they would certainly "find" something sooner or later, which could only be prevented by my intervention. May I here remind the reader of what has already been said, *viz.*, that our helpers have no easy stand, and that they continually need the presence of the missionary to back them up. In Urambo I did not see the Sultana, who left on the day of my arrival for Tabora, together with most of her influential men. She was summoned by the authorities, together with the rest of the native chiefs, to be present at the reception of His Excellency the new Governor. She was still in Tabora when I returned. Under the circumstances related above it was essential that I should see her. I wanted to pay her my respects at her lodging, but she preferred to meet me at the mission. When she came, she was not accompanied by her usual numerous attendants. Only her sister, who is married to Sultan Saidi, of Unyanyembe, was with her. It was thus a private visit; and the meaning of it was that she had things to talk about which were of great importance to her, and which she did not want to be heard by anybody save her own sister. I now heard what I had anticipated. She had been told by her counsellors and others of her people—the medicine-men, of course—that she would surely die before the end of the year if she allowed these triplets to be buried in her country. In support of their prediction they had reminded her of similar occurrences in two neighbouring countries, where the chiefs had died within the foretold period. Her first anger had abated, or she did not show it; but she was sorely afraid. Understanding her condition I tried to rid her of her fears by explaining to her why the Christians were not afraid of such extraordinary happen-



ings, and that neither Yohanes nor his fellow-believers wanted to do her any harm. She seemed appeased ; and I have heard nothing of the matter since. I shall be glad to see her again in May next. I hope that this experience will serve a higher purpose than that intended by her wise men. I have enlarged a little on this incident to show how heathen agencies work. If the triplets had really been thrown into the water of the Igombe, the Sultana would now have believed, and her people with her, that she remained alive because she had followed the counsel of her wise men. If she had died in spite of following their counsel, they would have had an explanation ready which would have been believed. Had she died, however, no matter of what disease, everybody in the country of Urambo and beyond its boundaries, with the exception of a few Christians, would have been convinced that her death was due to the triplets having been interred in the soil of her country. That is heathenism ! It would lead too far to relate other incidents of the same kind. The contrivers are always the same ; and the goal aimed at is the same, too.

*Mohammedan Propaganda.*

The Mohammedan propaganda has not been heard so much of this year ; which statement is no proof, however, that it has been inactive. We are working in the very midst of Mohammedanism in Tabora, as will be remembered ; and I wish to point out here that none of the forty-one persons baptized at our Tabora mission in November last was a native of Tabora. Tabora is still passive over against the message of the Gospel. Sikonge and Usoke are surrounded by Mohammedans ; and they are also quite numerous in Kiwere, in particular about the out-station of Mkombwe. An elderly woman of the Sikonge congregation left us and followed her son and daughter who embraced Islam last year.

*Native Marriages.*

The native practice of marriage remains still to be mentioned among the counter-influences we have to reckon with, inasmuch as it not infrequently encroaches upon the home life in our Christian communities. We had to make this experience again this year. I am hereby not thinking of, or referring to, what I wrote in my report for 1924 about polygamy and the laxity of morals in Unyamwezi. What I want to point out here is that the native, or heathen, practice of marriage as such—even the monogamic—is unreconcilable with the Christian practice. It is a complex system with perplexing consequences. In Unyamwezi, as all over Bantu Africa, a dowry is paid by the wooer to the father of the girl or woman he wishes to marry. The paying of the dowry, which is generally regarded as a security, makes the marriage valid. So far nothing can be said against the system. The



man who, with or without the assistance of his relatives, has paid the dowry is, however, only a unit of the whole of his relationship; and the woman, though his wife, is regarded as belonging to, or owned by, the whole relationship. This is the fundamental idea of the system, as far as I understand it. In case of a divorce the dowry has to be refunded. In case the woman dies it has also to be refunded, or her relatives have to produce another woman to take her place. In case her husband dies she is given to one of his kinsmen, provided that her relatives do not repay the dowry. She has the right to refuse to be passed on, as it were; but this right is more or less nominal only. It rests practically with her relatives whether they are inclined or able to refund the dowry.

These few sentences merely give an outline of the system. Complex as it is, a detailed description would cover pages. But these few sentences will suffice to show how easily it interferes with our Christian ideal of marriage, and that the more if we remember that all our converts of the present time have far more relatives outside than inside the Church.

One instance may be useful as an illustration of what is said. Husband and wife are both Christians, but their relatives are all heathen. The husband dies; and her relatives do not want to refund the dowry. The woman is not willing at first to be passed on to one of her late husband's kinsmen, because she knows or has been told by the missionary that the new surroundings will become dangerous to herself and also to her baptized children, or because she dislikes the man who is to become her husband. She is, however, pressed by her own people; and finally she gives in. She and her children, if she has any, live now in quite different surroundings, far away, perhaps, from Christian communities. Only too often the woman relapses. We try to intervene, but often without success. If I am rightly informed, there are hopes that a change for the better is to take place with respect to this system, in so far as the Government does not approve of all its consequences, which naturally lead to numerous quarrels and are also for other reasons undesirable.

#### *Medical Work.*

Dr. Keevill is able to report considerable progress both in the amount and the quality of medical work done at the hospital at Sikonge. Much needed structural alterations in the buildings were made. A waiting-room was added, and a hedge was planted to form a compound. The hospital is thus no longer a straggling collection of huts, but a more or less compact unit which is much easier to supervise. The number of in-patients, excluding sleeping sickness cases, was more than treble that of last year. This is a fact which gives proof of the increased confidence the people are placing in







The hospital has indeed been a blessing to many a sufferer ; and many have there for the first time in their lives heard of the great Physician and Saviour of mankind.

The dispensaries at Ipole and Usoke have also again this year proved how valuable they are in the combat against disease and superstition. They supply a great need ; in particular that at Usoke, situated as it is among a large population far removed from any medical help. Infant mortality is appallingly high, a fact often stated in reports from Unyamwezi. Our doctor and the sisters have again this year been fighting it. The sisters made a special point of it, and tried to gain the confidence of the mothers so that they might bring their babes to them when taken ill, instead of listening to the old grandmothers. It is, indeed, a difficult task ; and it means something that mothers now bring their babies to the dispensary at once when they are taken ill, instead of first maltreating them according to the advice of the old women.

The work among the female population is difficult ; but it is as essential as it is difficult. It is essential for the creation of true Christian homes ; and it is difficult on account of the social conditions under which the women live, and which are based on traditions and superstitions dating back into the dim past. The representatives of these traditions are the old women, generally referred to as "grandmothers." Their influence is tremendously great. Progress will be slow, as the elevation of the women means nothing less than a campaign against and a victory over these deeply rooted traditions and superstitions. We have not made much headway as yet, as far as we can see. We must not be surprised at, nor discouraged by, that fact. On the contrary, we must be glad and grateful for what has already been achieved.

#### *Carpentry.*

It was stated in my last report that the Industrial Training School for Carpentry (carpenters' shop) was opened at Usoke in November, 1924, with four apprentices. The preparatory work, viz., the felling and sawing up of timber, the building of a shed for storing it, the erection of two houses for the apprentices, and the thatching of the building to be used as a workshop, delayed the opening of the school considerably, chiefly owing to the difficulties experienced in obtaining labour. We were therefore glad that, after these trying times, at last the first boys could be apprenticed. One of them dropped out in the early days of the year, because the work did not suit him. The remaining three had also at first to get used to regular working hours and to a regulated life. Mr. Nielsen reports that they have taken a real interest in their trade, and that they have made satisfactory progress. In November



last, three more boys were accepted as apprentices. It was at first thought that an apprenticeship lasting for three years would suffice. But it has become clear to Mr. Nielsen, through the experience made this year, that it will take at least four, perhaps even five, years before the boys are able to work independently. Ninety trunks were sawn into planks, and one hundred and twenty trees were felled and partly brought in to the station. We are thus getting a stock of timber now, and hope that we shall soon be able to regain the money spent in equipping the workshop, by the execution of orders. The timber itself represents an asset which increases in value the longer it is allowed to season. Mr. Nielsen has had many orders this year, but only a few of them could be executed, because the boys were still occupied in acquiring the rudiments of their trade. It will be better next year when they are more advanced. It is hoped that the industrial branch a few years hence will justify its existence, not only by the training of boys but also financially.

*Education Conference.*

This report would not be complete without the mention of an outstanding event of the year, viz., the Education Conference convened by His Excellency the Governor for the purpose of co-operation between Government and Missions in matters of secular education. It was the first conference of its kind in this territory, and was held at Dar-es-salaam from the 5th to the 10th of October. It was composed of seventeen Government officials and eighteen representatives of the various missionary societies working in Tanganyika Territory. Ten of these representatives were Protestants and eight were Roman Catholics. There were, further, fifteen persons present by invitation, ten of these being missionaries. Our Mission was represented by Dr. Keevill. It is not my intention to go into details about the discussions of the conference. I will confine myself to stating that the Government fully recognises and appreciates the work which has been done by the missions in the past with respect to education, and that it desires co-operation with them for the future, anyhow for the immediate future, on lines which are in conformity with their methods, as uniformity is regarded as essential. Education is not confined to mere book knowledge. It comprises an all-round education, and includes, apart from the three R's, village handicrafts, skilled trades, agriculture, animal husbandry, female education, child welfare and hygiene. Emphasis is laid on the training of character as the red thread running through all educational activities. This is a very sound policy. In the past too much stress was laid on the teaching of book knowledge only. The Government welcomes all voluntary educational effort which conforms to the general



# STATISTICS, UNYAMWEZI, DECEMBER 31ST, 1925.

STATIONS	Missionaries						Native Helpers	CHRISTIANS						HEARERS AND CATECHUMENS			Total connected with the Mission	DAY-SCHOOLS				
	Ministerial (Ordained)	Medical	Industrial	Miss'aries	Nurses	Total		ADULTS		CHILDREN		Total	Male	Fem.	Total	Schools		Native Assist'nt Teachers	SCHOLARS			
								Male	Fem.	Male	Fem.								Boys	Girls	Total	
(1) <i>Urambo</i> , with 2 Out-stations							3	46	39	4	9	98	32	14	46	3	8	96	19	115		
(2) <i>Usoke</i> , with 3 Out-stations.			1	1	1	3	4	49	35	4	9	97	31	18	49	3	5	78	15	93		
(3) <i>Tabora</i>							1	53	20	9	8	90	14	9	23			.				
(4) <i>Sikonge</i> , with 4 Out-stations	1	1		2		4	6	63	67	20	31	181	69	68	137	4	10	134	83	217		
(5) <i>Ipole</i> , with 8 Out-stations	1			1	1	3	9	119	93	31	27	270	150	139	289	8	15	156	124	280		
(6) <i>Kitanda</i> , with 4 Out-stations							6	127	168	39	42	376	94	92	186	5	10	80	33	113		
	2	1	1	4	2	10	29	457	422	107	126	1112	390	340	730	23	*48	544	274	818		

Of the 879 (457 and 422) baptized adults, 827 are communicants.

\*The helpers (with the exception of 2) engage also in teaching in the Day-schools, and are included in the forty-eight teachers.



policy; and it is prepared to give certain grants-in-aid, provided that our schools are in conformity with the prescribed regulations and attain the necessary standard. But it reserves to itself the right of supervision by inspection and other means. None of our present schools, I am sorry to say, are of the standard required. Our teachers are all pupil teachers (monitors) who have attended our village schools only. For them, teachers' training courses will be held from time to time at the Government Central School at Tabora. These courses are first attempts towards uniformity in the methods of teaching. The first course is planned for the first two weeks in January, 1926. It has been arranged that about fourteen of our teachers (monitors) shall attend the course. The most advanced will be sent, as they only are likely to profit by it. Secular education is largely, or solely, a Government concern. With us the school is a means to the end, and not the end itself at which we are aiming; nor is it *the* means to the end, but simply one means among others. It is nevertheless a valuable means with which we cannot dispense as long as education is not general in this country. Even then we shall need schools for the training of native helpers and for the training of a native ministry. Our schools are at present far from what they should be, owing to the insufficiently trained native helpers. We need, therefore, as already pointed out on former occasions, most urgently an educationalist, who can devote his whole time to the training of an efficient staff of native workers, not only in view of our schools but also, and that chiefly, with respect to the evangelisation work.

N. H. GAARDE,  
*Superintendent.*



## WEST INDIES (Eastern Province)

### REPORT FOR THE YEAR 1925.



AS THE years creep on, the task of reviewing and sending out for publication a true and faithful report of the status of the work in the Eastern West Indian Province becomes more trying for the Chairman of the Provincial Board. Those in authority are to-day confronted with problems of a dimension little known twenty years ago—problems resulting largely from, and fostered by, the spirit of the times and the sadly depleted funds of the Province.



The year 1925 has been one of exceptional anxiety for the Provincial Board, and even as the year closes, problems vitally affecting the future of the Province remain unsolved.

It is in no way my desire to raise a bogey in the minds of those who read this report. On the contrary, let me assure all that we who are out here bearing the heat and burden of the day, though cognizant of our weakness, rejoice daily that we are labouring for the Master in this old and tried Mission Field of our Church, and that we have His presence and smile to cheer us. No, what the Provincial Board does feel, and feel keenly, is the responsibility connected with the immediate future of our Church in this Province.

With the Bi-Centenary of our Church's Call to carry the light of the Gospel to the benighted in the Island of St Thomas already looming largely on the horizon, and calling loudly for the careful and prayerful consideration of our Church in all her Provinces, the Provincial Board cannot but view with anxious hearts the present status of the Province, and the uncertainty even of the immediate future. Have we, after 194 years of faithful labour, with a record held by no other section of the Church of Christ, to call a halt? Has our Church accomplished the purpose of her call to labour in these Islands? Has the work been completed? Has the time come for us to curtail the work? Or—say it not in Gath—to withdraw? These are serious questions, when we consider that in six years we hope (D.V.) to be engaged in some worthy celebration of the Bi-Centenary.

As far as the writer is concerned, and I know he speaks for many of the labourers in the field, his answer to the above questions is clear—God forbid that we should in any way curtail, much less withdraw from the field.

Our Church's influence on the Field may not be the same as it was, say, fifty years ago. This we all feel and deeply regret! But every section of the Church of Christ in these Islands is sharing the same fate. The spirit of the times, alas! is not Zionward. To check that spirit, and regain our influence as a Church, we may have to humble ourselves, forego sentiment, and change our method of government in such a way as to meet present-day needs.

It surely can never be said that a Province whose total membership numbers 24,000 souls, must slowly pass out of our hands! In every Island on which we labour our presence is acknowledged, and our influence welcomed. Depleted funds and the spirit of the times *have* tied, and do still tie, the hands of those in authority from carrying out plans to strengthen existing work, enlarge our influence and usefulness, and further the long-desired purpose of a Native Ministry. "Brethren, pray for us."



### Island Reports.

From the reports sent in from the Islands, we note the cheerful and grateful spirit that has been shown by our labourers in facing difficulties and disappointments during the year. All, more or less, record a spirit of willingness and loyalty amongst the members of our Church.

From *Sto. Domingo*, Bro. Penn writes cheerfully about the increase in membership and in the spirit of reverence at worship. He lays stress upon the urgent need of an ordained man being stationed at La Romana. The Provincial Board has long felt this need, but funds were lacking. As I write, I am glad to state that our hope to place a man at La Romana seems likely to be fulfilled during 1926.

Both from *St. Thomas* and *St. Jan* the reports are cheering. Even our worthy Warden, Br. A. B. Romig, expressed some satisfaction with the financial results at the close of the year. One important point brought out in the *St. Thomas-St. Jan* reports, and deeply regretted by each writer, is the sad decline in the Scriptural knowledge and in reading amongst present-day children. This weakness is keenly felt in the classes for Reception and Confirmation.

From *St. Croix* we note that the three Brethren in charge of the work write hopefully. Financially, the members have fulfilled their obligations and maintained a spirit of loyalty to our Church.

From *St. Kitts*, the acting Superintendent, Br. W. M. Williams, writes encouragingly of the work done throughout the Island. After referring in a forceful way to the progress of the Anglo-Catholic movement in the Anglican Church, he then refers to one welcome and important change during the year, *i.e.*, the substitution of Missionary Meetings for the time-honoured Missionary Lovefeasts. Of this change he writes hopefully.

From *Antigua*, we regret that the Superintendent, Bro. A. B. Hutton, owing to his absence on furlough during nine months of the year, has been unable to send in his accustomed full and clear statement of the status of that Mission. From the Station Reports, however, we gather that the Brethren in charge feel encouraged, and that the work at each station has been steadily carried on, and interest in Church life maintained.

From *Barbados* we have received the usual cheery and optimistic report from Br. Oehler. Although for several months the Roebuck congregation was without a minister, yet under the care of Br. Oehler, assisted by Br. Cummins, the congregation "held on its way" until Br. Ross finally took charge.

The *Trinidad* report, presented by Bro. Schouten, evidences steady work done amid surroundings peculiar to that Mission. He writes: "There is in Trinidad abundant scope for every



effort of which the Moravian Church is capable." He refers to the striking fact that the census returns for 1921 give our Mission a total following of 1,891 souls, whereas the Trinidad Mission statistics only account for 981 souls!

From *Tobago*, Br. Trowell writes: "We are thankful to say the year has shown success, and most of our schools are on the increase. The financial burden of the schools is getting more of a burden, and if we were to fall in with the wishes of the Education Department it would land our Church into bankruptcy."

### Changes in the Province.

During the year, in May, Br. and Sr. Lloyd, chiefly owing to the precarious state of Sr. Lloyd's health, were permitted to go home on furlough. Then, in September, Br. Julian of St. Kitts was granted six months' vacation. In September Br. and Sr. Taylor, of St. Thomas, after one year's service, withdrew from Mission service, and Br. and Sr. Weiss removed from Antigua to St. Thomas. Br. Hutton, returning about the same time from his furlough, again took over the work at Spring Gardens. After Easter, Br. and Sr. Penn removed from St. Jan, after nine years' faithful and self-denying work in that Island, to Sto. Domingo, taking over the work from Br. Colin Williams, whose temporary and cheerful assistance in the work in Sto. Domingo was greatly appreciated both by the members and the Provincial Board. Br. Colin Williams then took Br. Penn's place in St. Jan.

Owing to unforeseen circumstances, Br. W. Osborne, who had left Barbados for St. Jan, was held up in Antigua to assist in the work for a time at Spring Gardens. On the arrival of Br. Moreton from England, Br. Osborne returned to Barbados, and was followed by Br. Moreton at Spring Gardens. We thank God that amid all the unforeseen changes that have faced the Board during the past years, the changeless God has manifested His presence, and enabled the work to be carried on.

The Provincial Statistics show an increase in the total membership of 413. In 1924 it stood at 22,758, and 1925 closes with 23,171. Add to this the adherent list, and the grand total stands at 24,428. The increase of 413 is chiefly accountable for in Tobago, 191; Sto. Domingo, 94; and Antigua, 64. The Communicant membership has risen by nearly 100. To cater for the spiritual needs of this large membership, there are only 23 ordained brethren at present in service.

One very important event that took place in Antigua during the year, and which seriously affected the future of our Church in the Province, was the sale of the Buxton Grove property, which had been the home of our Theological Semin-



ary from 1900 to the beginning of the war in 1914. For our Province and its work this event was a sad blow, but inevitable. And to-day the Provincial Board is again faced with the knotty problem of how to train native young men for the ministry.

Confronted with many problems, and conscious of our weakness, we labour on hopefully, realising that behind the darkening clouds there is the smiling face of our Heavenly Father, whose eyes are ever on His faithful ones in love and sympathy. We seek His wisdom, we labour on in His strength, and know that His guiding hand will lead us on till His gracious purpose with us and His Church is fully accomplished.

J. E. WEISS, *Chairman.*

## WEST HIMALAYA



ALTHOUGH progress has been slow this year, there is no reason to believe that we have fallen short of progress altogether. What real progress there has been is probably hidden from our eyes and therefore not available for tabulation. That spiritual values, however, open to God's sight have been disseminated over a large area in the hearts of men and women cannot be doubted. They may lie dormant, they may have disappeared altogether; or in some few souls they may have lit up a new light shining in the darkness; but who will say that it was all in vain? Man is God's—the habitation of man is His—and we have it in His word that: "As truly as I live, all the earth shall be filled with the glory of the Lord." Yes, all things are in His hand. The keys are at His girdle. He opens and none shall shut, He shuts and none shall open. And has our Saviour not also said: "Knock, and it shall be opened unto you"? That gives us confidence to stay and work on. And in that confidence we are facing the future with a joyous sense of His presence and peace.

It is in the nature of God's work that it should be associated with intercession and prayer. Heart-felt thanks therefore to God's faithful remembrancers for their gracious ministry of prayer on our behalf, and to the Home Church at large, and those in authority, for another year's support of our needs. Their patient work and ours will have its reward when closed doors open, and when souls are set free. By prayer the Home Church can league itself with us in conquering hindrances otherwise invincible. Each invalid and child can become a campaigner in the warfare of the Kingdom of God. Each intercessor can become an invisible helpmate.



A matter intimately affecting the general welfare of the field is the retirement of our medical missionaries, Dr. and Mrs. A. Reeve Heber, after twelve years of Mission service. With a keen sense of regret we had to let them go. Much of the field's progress was due to their initiative and bold faith.

H. KUNICK.

### Leh.

Sustained by divine grace, we have been enabled to carry on our work unhindered by untoward circumstances in all its various branches for another year.

Congregational life has run smoothly, and with one exception we have been spared anxiety. Good service was rendered by our Ladakhi pastor. Our numbers have increased by seven, of which five were children born to Christian parents, and two were adults received into the Church by baptism. Against this must be placed one loss by death. One member had to be placed under Church discipline. There are four adherents hoping to join the Church.

Evangelization was pushed forward to the best of our ability. Hardly a village or hamlet in the far-flung battle-line has been overlooked. The work our evangelists do is of the greatest importance. Without their help we cannot hope to spread the gospel as we should. It is desirable, therefore, that this most important branch of our work should be strengthened rather than weakened. An active share in witnessing for Christ is also taken by some of the staunchest members we have here in Leh, whenever opportunity arises.

In our endeavours to reach the young, another portion of the field was covered by the work done in the Sunday School and Day Schools. The Boys' School has done particularly well. Under the management of our young teacher Standzin it has come to new life again. A hopeful beginning in starting a troop of Boy Scouts was made by Br. Ashoe in connection with the School.

Good use of the opportunities afforded for evangelization was also made at our Mission Hospital. Daily preaching has preceded each morning's work, and prayer was offered for all those present. And yet the people keep strangely aloof from the gospel message. Only two young women living in the town decided to leave the world and its snares to follow Christ.

With British Mission Board's sanction Dr. and Mrs. A. Reeve Heber spent the greater part of the year assisting the Church Missionary Society in their work at the Srinagar Hospital. For three months only were they with us here in Leh. During their absence from our own work our Hospital was served by members of the Leh staff. The following is an abridged statement of the work done:—



Total medical treatments .....	7556
Total surgical treatments .....	580
In-patients .....	31
Cataract operations .....	23
Other operations .....	2

As regards the personnel of the station, notable changes have taken place during the year, which in one case have left a gap sorely felt. By the retirement of Dr. and Mrs. Reeve Heber from Mission service we have lost our medical missionaries, who have served the Mission well since 1913. Their departure is regretted the more because they had endeared themselves to all with whom they came into contact. We are glad to know, however, that they will continue to take a wide interest in the affairs of this field. Transferred to Kye-lang, Br. and Sr. Asboe have made room for Br. Peter, whose presence was required here in Leh. The stay of a new arrival in the person of a Swedish Sister was made impossible on account of her health. She was not physically strong enough to stand the altitudes of the Himalayas. H. KUNICK.

#### Report of Girls' School, Leh, July 20th, 1925.

The work in the Girls' School has proceeded satisfactorily throughout the year, and the general progress has been of a uniform nature. No outstanding event has occurred in the school to call for special comment.

Chondzin has done her work consistently well, and is able to buy material for the girls' sewing class with the money realised through the sale of socks and stockings knit by the girls. She shows her practical interest in the school by collecting periodically money for the purpose of giving the girls an outing. This is all to the good, for it makes for self-reliance and initiative when the Ladakhis feel some responsibility for the work entrusted to them.

The introduction of character-sheets in both the boys' and girls' schools has justified itself, judging by the results we have seen from its systematic adoption. We are thus able to gain some idea of the progress of a pupil, and, should any boy or girl be obliged to leave the school for any reason, such an one will be able to obtain a reference from the Principal of the Schools.

Another note-worthy innovation has been the holding of the two schools in the compound. Though in practice we have not been able to engage in co-education (in the strict sense), owing to the fact that the girls are not so advanced as the boys, the time may come when this scheme will be workable. This possibility may be a long time in coming, owing to the prejudices which still exist in this country, so far as women are concerned.



The thanks of the mission are due to the kind friends in England who have so generously supported the work in the Girls' School. We trust that those of our friends in the Homeland who know Chondzin personally, will continue to encourage her by displaying in practical ways their interest in her. Above all, we need the prayers of all, so that through their power great things may be achieved amongst the girls of Ladakh.

WALTER ASBOE.

### Kyelang.

A report about our work in Kyelang for the year past would scarcely be complete without some reference to the weather conditions in the "Three Valleys," as this district is called sometimes. Just before the writer came there, an extraordinarily heavy fall of snow had nearly destroyed last year's harvest and brought innumerable hardships to traders and travellers; and just before he left again, an extraordinary fall of snow in August not only stopped traffic on the passes but covered the fields, which till then had promised an abundant harvest for this year. Most of the fields belonging to the mission at Kyelang not even returned the seeds last year, and their produce will be very scanty this year. A great many of the people had to leave the country by way of the nearly closed Rotang Pass, to find a living in Kullu during the winter.

Evangelistic activities were somewhat restricted under these circumstances. Only two journeys were undertaken—one by Yoseb to Zangskar, and one by GaPuntsog to the lower parts of Manchad, the latter happily before this part of the country was cut off from us through an epidemic of small-pox. Neither of the two could report any outstanding successes or failures of the work he had done. But God's Word was again disseminated in these parts, and the future only will show whether it was able to find suitable soil in the hearts of the people.

The nearer surroundings of Kyelang showed some signs which perhaps may be taken to indicate some kind of a change in the attitude of the people towards Christianity. That Lamaism has been losing ground in the hearts of the men for certain, and of some women probably, too, seemed evident. During the whole of the winter the activities of the Lamas were boycotted by the greater part of the population, and people would tell them quite openly that they despised their sham religion, and fed them only for the sake of their women-folk, who still considered their religious services of some value. And even among the women signs were not wanting to show that their belief in the power and efficiency of the Lamas is waning. It is doubtful whether this is a fruit of



our mission work or whether it is a consequence of the war and the political activities that followed it in India. In one way all this has certainly been to the good, in as much as the barriers which the caste law had erected, even in this half-Hindu, half-Buddhist country, are breaking down, thus enabling us to have more intimate relations with the people. A good many of them now eat quite openly with the Christians, and even with the Europeans. They also value the presence of the mission amongst them, and would miss it if it were withdrawn; and this probably not for any material benefit which they derive from the mission, which at the present time is very small, but because they have the feeling that something higher is brought into their lives by its presence.

What they value especially is, of course, this—that they have somebody to whom they can go in times of illness. I was very glad to see that this is by no means only the European missionary, but also the Native minister, and most of all Zodpa. Government gives them some medical aid during the summer months, when it is least wanted, by sending a medical officer up to Kyelang. Government, or rather some of its officials, have also provided the country with two midwives who were trained in Indian missionary institutions, both daughters of our evangelist Ga Puntsog at Chod. By some mistake we were deprived of their services during the winter, but this will probably not happen again. When the women have learned to appreciate their services, these two girls will certainly be able to do good service to the country.

In a somewhat similar position is the Government school at Kyelang. Three of the four teachers are Christians belonging to our congregation there, and here again Zodpa is undoubtedly exercising good Christian influence. When it is stated that this same man, who is also the Petition-writer of the Law Court at Kyelang, tries to influence the people who have to come to him with their litigations as a Christian should do, it will be seen that in him our mission has a man who can and who does work like leaven—which Christ kneads into the dough of people's hearts there. It goes without saying, that this man's work can be greatly strengthened, or hindered, by the influence which the Native minister and the missionary, as well as the whole congregation, exercise over him.

Yoseb has worked well at the translation of the Old Testament, and has done his best to keep our little farm business going. He is respected by Christians and heathen alike. His sermons show the very earnest desire to bring the Word of God as a living power into the lives of his brethren.

The next few years will probably be of great importance for our work at Kyelang. There are now quite a number of children and nearly grown-up people in Kyelang and in Chod belonging to our congregation. The school is not a mission



school any longer, so that other means will have to be found to bring religious truth before these children. It is well that again, after many years, a European missionary's wife has been brought there. Her influence and co-operation are badly needed. But the difficulties are also great, especially as these children are only in part able to speak and understand Tibetan. Our congregation in Kyelang is to a great extent a colony of Christians from Ladak who will not stay at Kyelang always. The rest, very few in number, are natives of Lahoul, and there is great danger that the influence of their homes is not sufficient to make them grow up to be strong Christian men and women. This is God's work, in which we European missionaries ought to help Him, as our Native brethren and sisters are a bit weak in this respect still.

In Chod during the winter a kind of school is kept for the children of the village, and especially those of our evangelist there. If we had a suitable teacher he could with advantage be placed there. Ga Puntsog has faithfully done evangelistic work in his district. What his influence is in his district it is very difficult to say, as the language difference made it impossible for the writer to have much intercourse with the people of these villages.

F. E. PETER.

#### Khalatse.

##### *Church Work.*

The usual services have been carried on throughout the year and have been well attended by the Christians, and very often by the Buddhists. I think one may say that there has been progress in spiritual things in the life of our little congregation during the past year. The responsibility for the weekly prayer-meeting has been handed over to the brethren, and it has been well attended—each adult taking part. We believe that, as these Ladakhi Christians realise the value and power of intercession, so will many of their countrymen come to a knowledge of our Lord as their Saviour.

The morning services have largely been planned with an appeal to the unconverted, although the needs of the Christians have, at the same time, been remembered. The evening services have often been along the lines of Old Testament instruction, and this has been new ground to most of them and, I think, has been helpful. In many cases it has thrown new light for them on the New Testament.

The men's and women's instruction class was held unitedly this year, and the subject of "The Life and Journeys of St. Paul" was taken. This took the form of a Lantern Service each week. The villagers were also invited, and this gave one many opportunities of presenting the gospel to them—at the same time providing helpful instruction for the congregation.



The women and young people have learnt a text each week and repeated it at the afternoon service.

In response to invitation we have had a fair number of Buddhists at the services, generally about ten. On one Sunday we had 40 in the morning and 20 in the evening, as the people were on pilgrimage to Tingmogang, a village near here. At the baptism of our little son some 30 people came. This gave us an opportunity to speak to the parents, and also helped them to understand Christian rites and customs.

*Sunday School.*

This has been carried on by Mrs. Burroughs, the average attendance being 15. The children like to come, and many would, I believe, respond to the Truth if they were not hindered by other influences. There are 52 names on the register.

*Evangelisation.*

This has been carried on steadily throughout the year. Here and there we have had gleams of encouragement, and at times the reverse. In some places locally, chiefly owing to the efforts of the lamas, Buddhism is trying to revive itself.\* The indifference of the Ladakhis is at times liable to become very deadening, and we plead that friends at home will not forget us in their intercessions. Nothing but the continuous renewal of the Holy Spirit's power can keep us keen, and also without His help these people will never be awakened from their ignorance, superstition, and self-satisfaction. But, granted such prayer-help, I believe that we could see a very real response from these people.

Gospel portions have been sold whenever possible, but the Ladakhi does not part with even a pice easily. The Scripture Portions, the gift of the Scripture Gift Mission, have been distributed to those who could read.

Tours have been undertaken by the evangelist and myself, as often as possible. Lobzang has not been able to do much, on account of his health. He is at present on tour with Chospel, and Stobgyes and I hope to go to Zangskar very shortly.

During the winter months Lantern Services have been held in the nearer villages whenever possible.

The evangelists have had a systematic course of instruction for their work, which I think they appreciated, and which should enable them to be more efficient in their work.

Lobzang, who is really in Khalatse for health reasons, is much better than when he came from Leh last year; but it still remains to be seen whether he will be able to do the

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\* In one room at Skyurbuchan, which we used to be allowed to use for Lantern Services, 5 new idols have been put up!



harder evangelistic tours, at any rate on foot. Both he and his wife caused us considerable anxiety during the winter, owing to severe illness.

Chospel still remains a faithful worker ; although he is not always the wisest of men in managing business affairs.

With Stobgyes I have not yet had a long tour, so cannot give an opinion of his capabilities. I think he should prove a steady worker.

Work in the serais of Khalatse has also been carried on. During the season there is sufficient work amongst the travellers to keep one man busy.

#### *Medical Work.*

This has been carried on both at Khalatse and on tour. There has been some increase in the number of treatments. compared with last year. There is no doubt that one is able to influence these people who come as in-patients far more than through any other medium of our work. In common with the rest of the district, we have had our share of influenza and measles in epidemic form. One young man died in Khalatse of acute miliary tuberculosis ("galloping consumption"), which is rather unusual in Ladak.

#### *Lepers.*

There are about 12 cases known to me in the district ; most of them are having treatment, but it is very difficult to get them to take treatment regularly, thus preventing the only chance of recovery they have. One man in the early stages of the disease has, with two lots of treatment, shown very marked improvement.

I have only had the opportunity of using the new injections in two cases, but as they are both rather advanced cases it has been difficult to discover any real improvement.

The treatments, etc., for the past year are as follows :—

Total treatments,	2172	In-Patients	...	...	10
Total New Cases	1566	Operations : Eye Cases			
Visits	...	(2 on tour).			4
	188	Leprosy Treatments	...		41
Minor Operations	50	Leprosy Injections	...		8

#### *Day School.*

Ishe still carries on the work of the school, the missionary taking Scripture, geography, etc. Lobzang, not being able to go on tour, was able to help a little with Urdu. The winter attendance was rather below the average. Two causes are responsible for this, I think, one being that a group of our bigger boys have reached the age when they have to take their share of field and other work ; the other is, because, in two or three cases, they have been hindered directly by lamas or indirectly through their influence. The summer attendance



has been better than usual, as the smaller boys who are now coming along are not yet able to work. Our greatest need is an Urdu teacher.

*Girls' School.*

The Girls' School has been carried on by Mrs. Burroughs. The parents are not at all keen for their daughters to learn—field-work and wool-spinning is all that a girl needs to know! The lessons have been chiefly reading, sewing and knitting, and Scripture. The average attendance has been about 8.

The State seems to be taking the matter of education in hand seriously, a new school having been opened at Wakka (Mulbec), and I believe plans are in hand to build schools at Tingmogang and Hemis Shukpachan—two villages near here. If we wish to do anything in this direction, our best plan seems to be to act now; but, as we have not the teachers, very much cannot be done.

*Summary.*

As far as one can judge, the people in the locality are beginning to realize that Christianity is something more virile than their own religion, but they do not seem to trouble to think where either the truth or the difference lies. If a thing is "custom," that is sufficient; and only too often they prefer to believe any fable rather than the truth. That they are self-satisfied and indifferent hardly needs to be said. There is a danger of this having an insidious effect on us and on the work. The only hope seems to lie in praying and working for a definite work of the Holy Spirit to awaken them to their actual condition, and a continual reliance upon Him to combat the deadening effect it is prone to have.

The old man mentioned in last year's report came last April and said he wished to become a Christian. He stayed with the Christians, and as he seemed to be quite in earnest I gave him six days' instruction. He then had to return home to get a fresh supply of food, and although he promised to return he failed to do so. We heard that the Khalatse people sent instructions to hinder him. Whether he had any other motive, or has simply been frightened, none of us can at present say.

Another man who lives at Ang, a village about six miles away, has several times enquired at Leh about himself and his family becoming Christians, and although he has been instructed to come to Khalatse he never comes.

Other things have on the whole been normal. The harvest has been good. We are thankful to God for all His goodness and help throughout another year, and having proved that "He is faithful that promised" we rely upon Him to fulfil His own word and purpose with regard to these people of Ladakh, and trust that we may be kept usable to that end.

H. F. BURROUGHS.



# LEPER HOME AT JERUSALEM

(An Institution of the Moravian Church.)

## FIFTY-FOURTH REPORT, FOR THE YEAR 1925

**W**E have never had such cheering Reports as those we have received from our Matron and the Doctor this year. There has been improvement in every respect. Repairs have been done, cisterns have been cleaned out and refilled, more than two hundred trees have been planted, the health of the patients has been better, discipline has been easier, cures have been officially registered, and the spirit of hope has increased. For all these things we give thanks to God, the Giver of every good and perfect gift; to those who have given their lives to the discovery of remedies for the disease; to our Sisters and the Doctor who have placed their strength and skill at the service of Christ and the Church to bring hope and comfort to the poorest of the poor; and to their friends and ours in the Old World and the New, who have supplied the means for carrying on the work, and have upheld it by their sympathy and prayers.

ARTHUR WARD,  
*Hon. Sec.*

### The Staff.

The staff at the end of 1925 consisted of the following:—

*Matron*: Sister Oggeline.

*Assistants*: Sister Bertha, outside work.

Sister Johanna, bandaging and general.

Sister Anna, bandaging and general.

Sister Gertrude, general.

*Chaplain*: Pastor Farhud Kurban.

*Doctor*: Dr. Canaan.

### Doctor's Report.

#### I. Statistics.

	<i>Male.</i>	<i>Female.</i>
On December 31st, 1924, there were 29 patients in the Home ... ..	20	9
During the year 1925, ten entered ...	9	1
"    "    five died ...	3	2
"    "    seven left ...	6	1
On December 31st, 1925, we had 27 ...	20	7
Of these 25 are Mohammedans ...	18	7
And 2 are Christians ... ..	2	—



Classified according to the nature of the disease, there are 11 with the nodular form of leprosy, 8 with the neurotic, 6 with the mixed form, and 2 are not lepers.

Of those who died, one was a Christian, three were Mohammedans, and one a Jewess. One had been in the Home since 1893.

Of those who left the Home, three were Christians, three were Mohammedans, and one was a Jew.

*Kamil Mahmud*, a Mohammedan, entered the Home on April 29th, 1920, and left on May 4th, 1925, clinically healed, i.e., he had had no symptoms of leprosy for two years, no bacilli could be found in the nose, throat, mouth, pharynx, and the Wassermann test was negative for this period. Six months after leaving he came to be examined and no bacilli or signs of leprosy could be detected.

*Negib Karam*, a Christian teacher from Lebanon, stayed six months in the Home. His appearance became normal, and his general health improved. The bacilli, which at first were found in his nose in great numbers, disappeared, and the Wassermann test became and remained negative. He is continuing the treatment at home.

*Joseph Rokoff*, a Jew, entered on March 28th, 1925, and left on November 8th, not cured, but improved clinically in every respect. He is being treated at home (according to our advice) by a relative, who is a physician.

*Shahin*, and his wife, *Nidjmeh*, Christians from Syria, both of whom entered in 1925, stayed only a short time, though the disease was very far advanced in both of them. They left owing to family difficulties.

*Djamah* and *Mohammed Abdallah*, both Mohammedans, were improving, but left the Home without our consent and against our advice.

## II. *The Spirit of the Patients.*

I am happy to report that the spirit prevailing among the patients has been excellent. They have lived in peace and friendship with one another and they have shown love and respect towards the Sisters and the Doctor.

## III. *The Public Health Department.*

Our relations with the authorities of the Public Health Department have been very cordial and friendly in every respect. I owe special thanks to the Bacteriological Department, who assisted us in performing all the necessary examinations.

## IV. *The Symptoms in General.*

I am glad to be able to confirm my previous experience that the march of the disease has been checked. One rarely sees now among the patients under treatment the same dis-



figuration or dropping off of the limbs as formerly. Every one of these is getting better—some more so, some less. New eruptions break out from time to time, but they are of slight extent, and pass away without weakening the patients much. In two cases the improvement is so great that I am tempted to pronounce them on the way to recovery. But I still adhere to my old standpoint, that I have no right to call a man cured, until the following conditions are fulfilled:—

1. A complete clinical cure and the absence of new symptoms for at least two years.
2. Disappearance of bacilli from the mucous membranes of the nose, throat, etc.
3. Wassermann Test remaining negative.
4. General improvement of nutrition and strength.

A few words about the two cases just mentioned may be of interest.

*Hervont*, an Armenian, entered the Home on May 1st, 1922, with a face disfigured by a great number of nodules. His hands were swollen and covered with nodules of all sizes. Hansen bacilli were found in great numbers, Wassermann strongly positive. His present condition is excellent. There are no nodules. Wassermann has been negative since August, 1924. For two years no bacilli have been detected.

*Yakub Sbeh*, a Mohammedan, entered the Home on July 31st, 1920, with a few large nodules on his face and arms. With the exception of two small cicatrized ones on his face all have disappeared. All examinations of his blood since August 8th, 1924, have given a negative result for the Wassermann test. There are no bacilli in the mucous membranes.

#### V. Treatment.

The E.C.C.O. treatment has been continued, every patient receiving weekly intramuscular injections, which have been borne well. I have seen no abscesses arise where the injection was made. The local pain which follows the larger doses disappeared in one or two days. No bad reactions or after effects have been noticed during the one and a half years in which we have used E.C.C.O. Seventeen patients received the injections. Three had up to forty injections, amounting to 90 cmm. of the chemical; four had twenty-three injections, amounting to 68 cmm.; the others had less, as they were under the vaccine treatment, which I had to abandon. At the same time the Thymulsion injections were given intravenously. It is prepared by a German firm and was sent to us on my request free for trial. At first one injection a week was given, afterwards two. It was given to the patients who were under E.C.C.O. treatment. At first I used the Thymulsion in the periods when the E.C.C.O. was discontinued. Later on, both drugs were given together. It seems to me that the



combination of these two chemicals acted more favourably than Moogrol or E.C.C.O. alone. Every one of the patients under treatment received 19 injections of Thymulsion amounting to 1450 cm.m. of the drug.

Symptomatic treatment was given to all in one of the following ways : an increase in the fat and vitamine components of the food ; sun baths ; general tonics in the form of arsenic, strychnine, bark of quinine ; bioplastine injections. These [ast were supplied on my request by an Italian firm. They were given subcutaneously and intramuscularly. I have the impression that they helped decidedly in improving the general tone of the patients.

#### VI. Visitors.

Among our distinguished visitors were some members of the Malarial Commission of the League of Nations, who were accompanied by the Director of Health. The Bishop of the Anglican Church and members of the German Archaeological School also visited our Home.

DR. CANAAN.

#### Matron's Report

As I stood with my fellow-workers on New Year's Eve by the Christmas-tree, while the lights went out one after another, I was able to read out with a full heart the hymn : " Now thank we all our God." We could hear the bells of the city ringing in the New Year, and, though we did not know what it might bring, we knew that God would be there, whose goodness had led us hitherto.

The past year has been full of tokens of God's goodness. The health of our patients was better. The doctor reports on that ; but he does not know the depths of misery we used to see here in former times. One cannot emphasize too strongly what a difference it has made to be able to check the disease. The past year even saw two patients leave the house free from bacilli. One of them left in June, and turned up again a few weeks before Christmas to show himself to the doctor, and to our great joy his health had been maintained. The other, the teacher from Lebanon, returned home after six months' treatment free from bacilli. It seemed almost too good to be true.

Then there are others who are better, and what a depth of meaning lies in that word, when it wakes up hope in the heart of a man. But the whole life of our patients has given us pleasure. Not that there are no difficulties at all—far from it ! But again and again one has experienced the fruits of personal attention, and answers to prayer, and we have felt that friends support us by prayer. And we need it.



Some left the Home because they were better and had not the patience to wait till they could be dismissed as cured. A married couple from Lebanon came to us, who had been to Tiberias for the hot baths. The man had scalded his feet terribly, because he had no feeling in them. Dr. Torrance sent them to us, but they said at once that they wanted to go home to their children. For the moment, however, the man needed nursing. The wife soon left, and the man only stayed till his feet healed up. He was a nice man and his farewell made a good impression; but it is dreadful to think that they are both lepers and are living with their children. One can only hope that, as they have the nervous form of the disease, there may be less fear of infection.

The health of the Sisters has not always been as good as one would wish. We had to bid farewell to Sister Margarete. It was hard for her and for us, and, if we could have ordered it otherwise, we should have done so. It is a comfort to know that our life and all it brings are in God's hand. Sister Gertrude took her place. That is another new beginning; but she is fresh and cheerful, and is hard at work learning Arabic. Sister Johanna was at one time nearly at the end of her strength, but we are thankful to say that she is better, and we hope now that she will be able to hold out till her turn comes for furlough. She and Sister Anna are in charge of the patients.

Our water supply lasted through the summer, but we regarded it as a real gift of God when rain fell at the beginning of November; for two of our cisterns were quite empty and had been cleaned out. Then for weeks we had no rain and began to be anxious; but just before Christmas it came, and what a pleasure it was to hear the rush of the rain in the trees. While I write, I listen with delight to the rain and storm outside, for the winter rain has been slow in coming.

We have planted a number of trees, and Sister Bertha has also cleared a bit of the west plot and brought it under cultivation. We are trying to get as many of the patients as are able to do a bit of work outside in the mornings, when the weather permits.

We have done some repairs. Every year one thinks there can't be much to do next year; but by the time one has got round a big house, it is time to begin again.

In conclusion, the whole household sends greetings to its friends. May I beg those who have undertaken to pay for a bed, to pray specially for the patient that occupies it, and to set up a wall of prayer around our house and each sufferer? Prayer is perhaps the greatest power in this house.

#### THE OCCUPANTS OF ENDOWED BEDS.

*Harrogate.*—Ibrahim el Masri. Sometimes he is so weak that one would think the least wind would blow out his life's



candle. And the next day to the surprise of everybody he is creeping about again. Sometimes he tries the patience of his nurse and of his fellow-sufferers ; but when one remembers that this man is of a very independent character, and likes to do everything his own way, and yet is absolutely dependent on others for everything, one can't be surprised that he is not always good tempered. One is glad to be able to help an old man, whom nobody else cares for, to bear his burden and his cross. At Christmas he was so ill that he could not get up and come to the Christmas-tree service ; but he is better again.

*Southport I.*—Seneb. She has got worse. One asks oneself sometimes whether she could possibly get worse ; but, when one has lived many years among lepers, one learns that those who suffer much may suffer more, and one admires one like Seneb, who always has the gift of humour, if she is only the slightest bit better. If she is worse, she covers herself up, right over the ears, and you hear no murmur. One can learn patience from her, and she is a Mohammedan. The only relief or change one can give her is to move her bed close to the stove, when there is a fire in the ward.

*Southport II.*—Laki. He is excitable and quarrelsome, but amenable to discipline, and, when he has calmed down, is for a time easy to manage. His health has improved and it is a long time since it has caused anxiety. He is in need of special prayer—he and the nurse who has to care for him.

*Mayfield.*—Ali. He is getting stronger and healthier. He has been petted at home, and when his parents have paid him a visit, which they often do, he always has a bout of homesickness and does not hit it with his companions. But, as he improves in health, he improves in other respects. He is friendly and willing to help. His parents can scarcely await the day when he can return home ; but he is sensible, and knows that he must remain longer under treatment. When his mother begged me to ask the doctor to let him go home soon, he quite agreed with me that he was not ready yet. Circumstances soon showed how true this was ; for a consignment of Aiouni Oil was delayed, and for lack of the medicine he had a slight relapse. It was a great disappointment to him and to us ; but he is much better again.

*Bethany.*—Muhammed. He is a child still, though he has passed the school age. When things don't go right, one has to help him like a child, and he likes it. He is growing fast. Sister Anna calls him "the Canaanitish woman," because he is persistent in asking for things ; but he is a very honest sort. He is a chum of Harant, our Armenian boy, and the two sit together and read in the evenings. He is slow in



learning, but he knows he is not clever. He has improved in health, and that is all the more cheering, because the disease had got a thorough hold of him.

*Peace of God.*—Salha, who occupied this bed the first half of the year, was a Jewess—a lovable, grateful being. Her native language was Turkish, and her Arabic often made us laugh. She was on good terms with her companions. She bore her sufferings patiently to the end. When she died, Hassan became the occupant of the bed. He has been here a number of years. When he came, he was a boy and could run about. He has not run for many years; for his feet are crippled, and he gets about with a crutch and a stick. He often has pains in his arms, and he knows that they are also being attacked by the disease; but one would almost say that God has taken him in a special manner into His school, and is teaching him to conquer his selfish nature. He is a Mohammedan; but I have had many a talk with him about religion, and he thinks things out.

*Leamington.*—Mahmud. The only way to manage him is by kindness. When he is particularly ill-mannered, one is tempted to try strictness; but it is no use. He needs help, and is grateful for it. He has often said: "Pray for me every day, that the devil may not get power over me, for he is always there." And sometimes it really seems as if he were possessed. He likes to hear Bible stories, but secretly, for fear of his companions; for he is a Mohammedan. His health has improved greatly, but he still has bacilli, to his great grief.

*Clifton.*—Isa. He is clever and cunning and has a great influence over the others, which is not always on the side of what is right. And yet one can't help liking him. Once, when he had to be spoken to very seriously, it made an evident impression on him when I said we all had our faults and he must fight his as I had to fight mine, and I would pray for him. He is full of wishes, which he brings to us every day. He used to wish to be a chauffeur, but his health has not improved as it did at first, and he has given this up. At Christmas he wanted a bicycle. He quite saw that it was impossible. He is one we must seek at all costs to win for what is good, for otherwise his influence will be all on the other side.

*Come unto Me.*—Chalil Usi was released from his long sufferings early in the year. He was succeeded by Negib Karam, another Christian, who has been mentioned before. He was educated as a teacher, and was at an Armenian Mission school in the Lebanon Mountains. He is fifty years of age and has a wife and family. He came with the hope of being cured, and held on to this hope until at last it was fulfilled, and he was dismissed as free from bacilli. It still seems to



us a miracle. Now Hussein has the bed. He was one of the first who took Aiouni Oil, and was declared some years ago free from bacilli. As he had no home ties, he remained here as an employee for a few years. Then, as a good Mohammedan, he went on pilgrimage to Mecca, and returned very ill. Soon after he came to see us again with a bad foot and asked to be taken in. It took some time to heal, and the symptoms pointed to leprosy, though he had no bacilli. So he is under observation once more. His face was badly disfigured, before he ever began to take the oil, and his voice is hoarse, so that nobody will believe that he is not a leper, and we cannot send him away. He makes himself useful in various ways.

*From two Friends at Taunton.*—Abed. He continues to improve, although he is very unlucky. He had a ride on a donkey belonging to somebody who paid us a visit; he fell off and broke his arm. When that was well, he was playing football, fell, and broke the other arm. That was scarcely put right, when he got measles, which nobody else got. Then for a time he was in a poor state, continually feverish. Every day he said he felt better and would get up to-morrow; but to-morrow came, and there he lay still. The doctor said he had inflammation of the lungs. Now he seems all right again, and, when the cisterns were cleaned out, he was one of the most active helpers.

*Blackheath and Lee I.* During the first half of the year Jamal had this bed. He was one of the few whom Aiouni did not seem to help at all. Perhaps he would have been still worse without it. His wife and son seldom came to see him. His old mother came often, and he always seemed better when she had been. He was in other respects a good patient. As he got no better here, he went home, and we hear that he is getting on fairly well. Kasim, a young man of about twenty-five, came about that time, and we gave him this bed. He was in great pain, but now is much better and consequently is cheerful. He has been to school, and can read and write well. He is also ready to listen to Christian truth.

*Blackheath and Lee II.* At first Abdallah lay here. He was a veritable Lazarus and was never out of pain. The doctor tried everything possible, but nothing did any good. We hoped for a time that morphia might help him, for it made him sleep at night, and he seemed a new man in the day time, but it did not last long. He died, and his brother Hanun, who had entered the Home a short time before, succeeded him as the occupant of the bed. He was already about 60 years old, a very quiet man. His is not a very bad case, but it remains to be seen whether he is too old to be cured. Even if the medicine only gives relief, that is worth a great deal.

*In Memory of Henry Johnson.*—Harant. He is a bright lad and a great favourite with us all. He is not only clever,



but he is a Christian indeed, with a heart full of love to the Saviour. He is in need of prayer; for dangers lie in wait all around him among so many Mohammedans, and he is growing out of childhood. He had a great joy in the summer; for he received a letter from his only brother, of whom he had heard nothing for three years since they were separated by the persecutions in Armenia. Neither of them knew where the other was. The letter came from Persia. The brother did not know that Harant was ill. I teach him, and he learns easily. He must be supplied with something to occupy his mind. The chaplain also gives him religious instruction on Sundays.

*North-West London.*—Jakub. He has never lost hope, but for a time we were all disappointed by the recurrence of nodules. His wife got a divorce, because a leper is accounted dead. But in the second half of the year he recovered ground. Several examinations have yielded negative results, and in a short time he will probably be allowed to go home free from bacilli.

*Christ Church, Westbourne, Bournemouth.*—Dahudijeh. She continues to develop nicely and feels quite at home. Her mother comes to visit her often and is very fond of the child. She is very truthful, which is not a common trait among the Arabs. Her health is steadily improving.

*St. John's Church, Boscombe.*—Joseph. During the first half of the year he was in a very poor state. He got up every day and went out, but the disease had such a hold on him that he could not gather strength. The oil kept his nodules from bursting, and we who remember former times can't help repeating how much we owe to Aiouni. In the second half he improved wonderfully in health, and that influenced his whole life. When we are in the mending-room, we can be sure that he will come in to have a talk with us. It is always a good sign when the patients seek the society of the Sisters. He is like an open book.

*Women's Missionary Society, Bethlehem, Pa.*—Nijme, the former occupant of this bed, died in February, having been a great sufferer. The end came very quickly, and, though she could only whisper feebly, she said good-bye to us all, thanking everybody who had been kind to her. Little Dahudijeh had devoted herself to her most unselfishly. Soon after Nijme's death there came a young man, called Abdallah, for whom we took this bed. He gave one the impression of being a man of higher position than the rest, and he wanted to be treated as such. He calls himself a sheikh. He is a Mohammedan. He went to school in his native village, and then his father sent him to Kairo for two years, where he attended the Mosque



El Azhar. He returned home intending to go back to Kairo and stay there ; but the war broke out and cut off the chance of getting to Egypt. Now he is a leper and has come to us. Though the disease has reached an advanced stage, he is not disfigured, and we pray that God may grant His blessing to the medicine to prevent this. Up to the end of the year, there was little sign of improvement, but he is a good patient. At the Christmas-tree service he let not a word of the chaplain's address escape him.

SISTER OGGELINE.


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**MISCELLANEOUS INTELLIGENCE.**

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**Early Letters from Labrador.**

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N April 28th our first letters for the year reached us from Labrador. They came from the stations Nain, Hopedale, and Makkovik, and were dated January 18th, 21st, and 30th, respectively.

Br. P. Hettasch, of *Nain*, writes :

"The statistics at the end of last year showed an increase again—eleven births against three deaths. Much of the unrest among our Eskimos has subsided, and consequently spiritual matters receive more attention. The sealing has been very successful. But there is bad news, too. At Iivilik the whole crew, of four men and their families, had been laid up all the autumn. Some are just recovering : one man was in a hopeless condition. It soon became clear that they had been suffering from a mild kind of typhoid fever. All the Iivilik people having come in to the station with the dying man, who lived only a short time after his arrival, there was no hope of confining the disease to the one place. News came that the infection had spread to other places already. I have done all I can to isolate the infected houses, but unfortunately the convalescents do not always obey orders. May God in His mercy preserve our flock from a big epidemic ! Happily, typhoid cases require little medicine ; but, on the other hand, if they don't get the right kind of food, the hope of keeping them alive is very small indeed. If the disease spreads, we shall be at our wits' end to know how to provide for our patients. We need a small stock of light, dry foods at the disposal of the missionary for such cases. We have exhausted our own small stock of rice, semolina, vermicelli, custard, etc., in supplying those that were in urgent need of



such things. The Liebig we received is a real Godsend. It is being used very economically, and will last out for many patients. By this mail I am warning the southern stations not to permit anybody to visit Nain. Perhaps the worst danger may yet be averted. We can do no more than ask the people to observe the necessary precautions. If they choose not to obey, we have no power to make them do so. There are also two cases of gunshot wounds to be attended to daily. These cases make me thankful for the course at Livingstone College."

From *Hopedale* we have the following from Mr. G. Harp :

"I have settled down very well in this strange land and among this strange race. I like the people very much indeed. All those who can talk a little English try to help me with the Eskimo language. It is a pity there is no Eskimo-English Dictionary, and that I don't know German ; but Mr. Perrett has finished three letters of an English-Eskimo Dictionary, dealing very fully with the chief words, and what I have not got I must learn to do without, as I have had to do in my earlier life. I have begun to write prayers in Eskimo and used one of these in the Week of Prayer. I have also read the Eskimo Litanies in church. On Sundays, when the weather is good, I walk over to have a chat with an old Eskimo and his wife, who can't speak much English. They understand me, and I understand a little of what they have to say. I have an English school for the young men who can speak English."

After telling of a very difficult medical case he had to deal with, he goes on : "Thanks be to Him who reigneth over all things ! Thanks to those who sent me to Livingstone College ! Thanks to those who had a hand in training me there ! May I ask you to thank the teachers there in a letter to the College ? I have already thanked them because of an operation I was able to perform in the summer, which was successful." We have written to Dr. Jays, but we are sure no thanks can be as valuable to him and his colleagues at "Livingstone" as the warm-hearted outburst of a grateful pupil fresh from saving life.

From this same station, Mr. W. W. Perrett writes as follows :—

"Yesterday I returned from my visit to the Settlers north of Hopedale. Our scattered members see so few visitors, and hear so little of the preached Word, that they are glad when the missionary comes to see them. I have sometimes remarked that my short visits were perhaps not much help to them, but am answered that they bring a little brightness into their lives and encourage them to fight the good fight. I had intended to go as far as Nain, but had to turn back owing to bad ice. We could have reached Nain by another



route, but it would have taken too long, so I must wait till spring or summer. Seal hunting in Hopedale is not to be compared with Nain, but some of our people had fair catches, and the catch of fur has been good. So far there has been practically no call for Poor Relief. Our people are learning to rub along without much debt or Poor Relief, and will be happier when they attain to independence."

From a letter from Mr. Lenz we take the following: "*Makkovik*, January 30th, 1926. This is the day on which the two mail-sledges from Nain and Rigolet should meet here, but there is no sign of either. For the last four weeks we have had a blizzard every week, and some of them lasted fully three days in unbroken fury. It has been snowing heavily and frequently ever since October. There are deep drifts round the buildings. The top of the garden fence, which is five feet high, is two or three feet below the surface of the snow. A snowdrift runs right up to the roof of the woodshed, the walls of which are ten feet high, and our boys enjoy climbing up to the ridge of the roof and sliding down. It is not possible to go into the woods without snowshoes; one would sink shoulder-deep in the soft snow. The ice formed very late on the bays; for heavy gales brought high seas, and the cold in December was no greater than in November. It was only after Christmas that the cold became severe enough to freeze the salt water. So the people could not travel till after New Year, and we had few visitors at Christmas. We have got a young woman to do the work in the school kitchen, so that Miss Perrett can take a class. The three teachers work together splendidly. Our people have had good health, and there has been no lack among them."

In a letter recently received from Miss Kate Hettasch, of *Makkovik*, Labrador, is a request for cast-off clothing for the children attending school there, also for fret-saws and tools, slates, pencils, pocket knives, dolls, toys, copy-books (No. 1), and other simple school books, children's song books, etc. At the time of writing there were twenty-three children, sixteen of whom are boarders. Please send to The Moravian Mission Agency, 32, Fetter Lane, London, E.C. 4, marked "*Makkovik*," as soon as possible.





## EDITORIAL NOTES.

**I**N deference to the wishes of the British Moravian Synod held in Bedford in the summer of the year 1925, the Trust Society for the Furtherance of the Gospel—the Holding Trustee for Moravian Missions for Great Britain and Ireland—agreed last autumn that PERIODICAL ACCOUNTS should henceforth appear only once annually, and that it should take the form of the Annual Report of Moravian Foreign Mission work. In accordance with this resolution the December number of our magazine did not appear last year, and the June number will henceforth be the only issue annually of this magazine, which for the greater part of 136 years has appeared uninterruptedly as a quarterly. The first number was published in the spring of the year 1790.

On May 4th the Annual Meeting of the London Association in aid of Moravian Missions was held at the Kingsway Hall, London. The chair was taken by the Rt. Hon. Lord Radstock, and the speakers were Bishop Arthur Ward, of the Moravian Church, the Rev. H. Lloyd, Moravian missionary from the West Indies, and the Rev. T. Austin-Sparks. Owing to the general strike, which had just broken out, the meeting was not as well attended as in former years. The total amount raised by the Association—the members of which practically all belong to Churches other than our own—during the past financial year on behalf of our Church's Foreign Mission work was £10,554 8s. 1d. The best thanks of the Moravian Church, and especially of the British branch of the Church, are due to the Association for what it has again done for us and our work in the Foreign Field.

It is hoped that the Mission ship *Harmony* may be able to leave for Labrador before the end of the month of June. Passengers on board will probably be Dr. and Mrs. V. Suk, of the Brno University, Czecho-Slovakia, who are going out to Labrador for one year in order, in the first instance, to pursue anthropological and medical studies among the natives of the country, whilst also doing whatever medical work may be needed on the coast, free of charge.

As fellow passengers they will have with them Miss Miriam Rowe, who is returning to her work at Makkovik, and Miss Alice Perrett, eldest daughter of the Superintendent of the Labrador Mission, who has been accepted for school-work at Makkovik in place of Miss Allsopp, this year returning home for good. We ask for the prayers once more of all our readers on behalf of the vessel, the officers and crew, and the passengers.



# SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

MISSIONS OF THE UNITED BRETHREN  
(Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND

(for the Year ending March 31st, 1926).

## LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

				GENERAL FUND.			SPECIAL OBJECTS.		
				£	s.	d.	£	s.	d.
Ordinary Contributions, <i>less Expenses</i>	..	..	..	5298	8	2			
Legacies for General Fund	..	..	..	3080	1	8			
Special Funds:—	..	..	..						
Leper Home, Jerusalem	..	..	509 19 0						
Ditto Beds	..	..	357 4 7						
Tibet Mission and "Own Missionary"	..	..	..				867	3	7
Leh Mission	..	..	..				290	5	9
Leh Zenana Mission, "Own Missionary"	..	..	..				33	0	0
Leh Hospital	..	..	..				25	0	0
Kyelang	..	..	..				5	18	3
Hopedale, Labrador	..	..	..				121	1	9
Labrador Mission	..	..	..				44	15	0
Nicaragua Mission	..	..	..				50	3	1
Nicaragua, "Own Missionaries"	..	..	..				36	18	2
Jamaica, "Own Missionary"	..	..	..				31	2	2
Clapham School, Jamaica	..	..	..				61	6	9
North Queensland	..	..	..				30	4	6
Tabora	..	..	..				3	3	0
Demerara	..	..	..				20	0	0
Medical Training Fund	..	..	..				20	0	0
West India Hurricane	..	..	..				2	5	0
Unyamwezi	..	..	..				10	7	6
Banning Hospital	..	..	..				67	0	11
Surinam	..	..	..				6	1	0
S.S. "Harmony"	..	..	..				10	10	0
Deficiency	..	..	..				0	15	6
Sale of Tinfoil:—	..	..	..				340	18	9
Foreign Missions	..	..	..			1 12 1			
Bohemia	..	..	0 16 1						
Leper Home	..	..	0 16 1						
Special Emergency Fund	..	..	..				1 12 2		
West India Country Schools:—	..	..	..				28	8	0
Jamaica	..	..	18 19 4						
Ditto for Ferguson School Prize Fund	..	..	3 19 6						
St. Kitts (for Leach School)	..	..	24 19 6						
Trinidad, L'Anse Noire	..	..	8 7 0						
							56	5	4
				£8,380	1	11	£2,164	6	2
				Net Total £10,544 8s. 1d.					



ii.

## Subscriptions and Donations

### Boarding Schools' Juvenile Missionary Association.

By Rev. C. J. KLESEL, *Treasurer and Acting Secretary.*

Ladies' Schools:—	£	s.	d.	£	s.	d.
Fairfield High School for Girls, per Miss E. F. Edwards	..	..	..	11	9	9
Fulneck, back payment for 1920	..	1	13	0		
Old Pupils:—Bedford Ladies	..	4	13	0		
Tytherton Ladies	..	3	3	9		
				9	9	9
				20	19	6
Less Postages	..	0	0	8		
Net	..			£20	18	10
Appropriated thus:—						
School Grants, viz.:—Gracehill School, Barbados	..			4	10	0
Stein's School, Jamaica	..			4	10	0
Shawe's School, Jamaica	..			4	10	0
Buxton School, Barbados	..			4	10	0
Balance to General Mission Fund	..			2	18	10
				£20	18	10

### Boarding Schools Branch of the Young People's Auxiliary (Y.P.A.)

Fulneck:—Boys' School, for General Fund	..	..	..	..	£	s.	d.	£	s.	d.
Ladies' School, for Labrador	..	..	..	..	5	0	0	7	14	5
for Leh	..	..	..	..	5	0	0			
for Nicaragua	..	..	..	..	5	0	0			
for General Fund	..	..	..	..	5	0	0	20	0	0
								£27	14	5

### Moravian Mite Association.

By Miss H. MAUD ESSEX, London, *Secretary.*

#### BALLINDERRY.

Per Rev. L. Taylor.

	£	s.	d.	£	s.	d.
Stevenson, By Mrs. M.	0	12	6	0	12	6

#### BALTONSBOROUGH.

Per Rev. C. W. Satchwell.

Jarritt, Mrs.	..	..	1	7	1	
Neath, Mrs.	..	..	0	19	6	
Satchwell, Miss	..	..	0	10	1	2 16 8

#### BATH.

Harding, Mrs.	..	..	1	0	0	
Hodges, Miss R. E.	..	..	2	0	0	3 0 0

#### BEDFORD (ST. PETER'S).

Per Miss Essex.

Y.P.A. Box	..	..	1	8	7	1 8 7
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#### BEDFORD (QUEEN'S PARK).

Chard, By Miss	..	..	3	15	0	3 15 0
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#### BRISTOL.

Matthews, Mrs.	..	..	5	11	8	
Neath, Mr. and Mrs.	..	..	0	10	0	6 1 8

#### BROCKWEIR.

£ s. d. £ s. d.

Per Rev. R. Klesel.

Seamer, Mrs.	..	..	6	14	4	6 14 4
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#### DUBLIN.

Per Miss E. Boydell.

Ashenhurst, Miss M.	..	..	2	2	2	
Boydell, Miss	..	..	5	19	4	
Crawford, Miss Iris	..	..	1	1	0	
Hurst, Mrs.	..	..	0	12	6	
Lang, Miss E.	..	..	0	16	0	
Read, Miss E.	..	..	1	19	0	
Wilson, Miss Daisy	..	..	0	10	0	13 0 0

#### KILWARLIN.

Per Rev. L. Taylor.

Collections in Sunday School	..	..	1	10	0	1 10 0
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#### KIMBOLTON.

Phillips, Mrs. A. G., By	3	5	0	3	5	0
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#### KINGSWOOD.

Per Mr. R. F. Mellows.

Davis, Mrs. S., The late	1	12	0			
Lewis, Harry	..	..	0	8	8	
Mellows, John	..	..	2	0	0	4 0 8



## LEOMINSTER.

	£	s.	d.	£	s.	d.
Reichel, Miss B., By ..	4	17	0	4	17	0

## LONDON (Fetter Lane).

Hooper, Miss G...	..	1	15	0		
Shaw, Mrs.	..	0	5	0		
Smith, Mrs. A.	..	0	17	0	2	17 0

## LONDON (Hornsey).

## Per Mrs. H. N. Smith.

Burkle, Master J.	..	0	3	7		
Essex, Miss M. ..	..	0	8	8		
Fensom, Miss ..	..	0	8	2		
Gilchrist, Miss M.	..	0	8	11		
Groves, Mrs. ..	..	0	16	0		
Harrison, Mrs. ..	..	0	1	2		
Hester, Miss E. ..	..	0	6	4		
Hewer, Mrs. ..	..	0	7	8		
E.F.K. ..	..	0	4	1		
Pennington, Mrs.	..	0	10	5		
Russell, Mr. C. ..	..	0	2	6		
L.O.P. ..	..	0	4	4		
Shawe, Rev. C. H.	..	0	5	0		
Smith, Mrs. H. N.	..	1	0	0		
Wareing, Miss ..	..	0	3	6	5 10	4

## LONDON (Upton Manor).

## Per Rev. E. A. Wickes.

Moravian Sunday School	1	1	0	1	1	0
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## NEWQUAY.

Hutton, Miss E. M.	..	0	3	0	0	3	0
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## OCKBROOK.

Birtill, Miss Elsie	..	1	3	0		
Connor, Mrs.	..	1	0	0		
Kershaw, Mrs.	..	1	2	0	3	5 0

## OTTOWA, CANADA.

Adamson, Mrs.	..	0	10	0	0	10	0
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## PRIORS MARSTON.

Gardner, Miss, By	..	1	2	8			
Cockerill, Mrs.	..	2	0	0	3	2	8

## RISELEY.

	£	s.	d.	£	s.	d.
Banks, Miss E., By ..	0	11	6			
Sunday School ..	0	10	3	1	1	9

## ST. LEONARDS.

Scandrett, Mr. & Mrs.								
W. G.	..	..	1	1	0	1	1	0

## SALEM.

Schofield, Miss, By	..	0	14	0	0	14	0
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## SWINDON.

Tomes, Mrs., By	..	1	13	0	1	13	0
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## TWERTON.

Courtney, Mr. A. H., By						
(1924)	..	4	15	0		
Ditto ditto (1925)	5	3	6	9	18	6

## WESTWARD HO.

Elliott, Rev. R.	..	0	5	0	0	5	0
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## WICKWAR.

Richmond, Mr. G. E.	..	0	10	0	0	10	0
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## WOODFORD.

Plant, Miss Hilda, By	..	0	18	0	0	18	0
Postages	..				83	11	8
					0	9	8
Total	..				£83	2	0

	£	s.	d.
One-third to Foreign Mis-			
sions	27	14	0
One-third to Home Missions	27	14	0
One-third to Bohemian Mission	27	14	0
Total	..	£83	2 0



## GENERAL CONTRIBUTIONS.

REV. H. J. WILSON, B.A., *Treasurer.*

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.		GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
"A Friend," per C. H. Davey, Esq. ..	0 10 0		Harding, Mr. John, for <i>Sikonge Hospital</i> ..		0 10 0
"A Friend," per Worlds Evangelical Alliance..	0 5 0		Hayes Baptist Tabernacle, per Miss E. M. Ash ..	1 10 0	
Adamson, Mrs. M. G. ..	1 0 0		Hindmarsh, Miss I., "In Memoriam" ..	2 0 0	
Anderson, Mr. A. M., for <i>Makkovik School Wireless Fund</i> ..		0 10 0	Hoch, The Misses, for <i>Makkovik School</i> ..		0 10 0
"Anon." ..	0 2 6		Howie, Miss, for <i>Labrador</i> ..		7 0 0
"Anon." ..	0 2 6		"Huntly, N.B.," for <i>Makkovik School Wireless Fund</i> ..		0 5 2
"Anon." ..	15 0 0		Jackson, Capt., per., for <i>Labrador</i> ..		1 11 6
"Anon." for <i>Makkovik School Wireless Fund</i> ..		10 0 0	Knight, Miss E. M. ..	1 1 0	
"Anon." for <i>Makkovik School Wireless Fund</i> ..		0 1 0	Lewellin, Mrs., per Worlds Evangelical Alliance ..	1 1 0	
"Anon.," Swindon ..	10 0 0		Libury Hall Mission Box ..	1 16 0	
Anti Vivisectionist, Hounslow ..	0 11 0		Liddiard, Mrs., M. E. C., for <i>Makkovik School Wireless Fund</i> ..		0 10 0
Austin, Mrs. W. S. ..	1 12 0		Löbner, per Rev. M. H., for <i>Unyamwezi</i> ..		24 5 4
Bennett, Mr. J., of Cromhall, for <i>Labrador</i> ..		0 10 0	Mallalieu, Rev. J. M. ..	5 0 0	
Brown, Mrs. ..	3 0 0		Mathis, Miss ..	0 10 0	
Cabot, W., Esq. ..	4 2 2		Melvin, Miss Janet, for <i>Tibet</i> ..		0 10 0
Ditto, for <i>Labrador Indians</i> ..		20 11 0	Menzel, per Rev. B., Geneva, for <i>Poor Relief, Labrador</i> ..		4 0 0
Carter, W. C., Esq. ..	0 8 6		Ditto, for <i>Eskimo Widows and Orphans</i> ..		4 0 0
Christ Church, Brondesbury, Overseas Duplex Fund, per F. L. Groves, Esq. ..	1 0 0		Ditto, for <i>Labrador</i> ..		16 14 0
Cope, Rev. C. E., collected by ..	5 0 0		Merchant, Mr. W. J. ..	0 6 0	
Crofton, Miss E. Lowther ..	1 0 0		Moore, Mrs., per Rev. H. Asboe ..	0 8 2	
De Schweinitz, per Rev. P., for <i>Labrador</i> ..		2 1 1	Oates, Rev. Alfred ..	1 1 0	
Ditto, for <i>Beds in Leh Hospital</i> ..		24 12 9	"Oxon" ..	1 0 0	
Ditto, for <i>Native Workers, Tibet</i> ..		27 14 5	Part Proceeds of Harvest Thanksgiving Service, Stevenage ..	1 10 0	
Earnshaw, The Misses M. and C., for <i>Demerara</i> ..		6 0 0	Perrett, Rev. W. W. (2 years) ..	10 0 0	
Ebenezer Chapel, Abbey Street, S.E., per Mrs. E. Reynolds ..	0 10 0		Pill, Miss ..	50 0 0	
Elliott, Rev. R. ..	0 5 0		Port Stewart Convention ..	0 4 0	
Ellis, Mr. G., Part Proceeds of Lecture ..	0 5 0		Proceeds of Lecture at Great Hormead by Rev. C. Smith, for <i>Labrador</i> ..		0 6 0
Finlay, A. H., Esq., for <i>Makkovik School Wireless Fund</i> ..		10 0 0	Ditto, at Albury, for <i>Labrador</i> ..		0 6 0
Foltz, Mr. H. W. ..	0 17 2		Raleigh Missionary Council, per V. E. Hatton, Esq. ..	1 1 0	
Fortgens, per Mr. H., for <i>Labrador</i> ..		0 4 1	Rate, Miss, for <i>Labrador</i> ..		5 0 0
Frey, per Rev. J., for <i>Tibet</i> ..		1 2 10	Richard, per Rev. M., for <i>Labrador</i> ..		20 0 0
Gardiner, Rev. E. W., Toronto ..	0 3 0		Rickard, Mrs. G., Mission box ..	0 10 0	
Gibbons, Miss ..	0 5 0		Romig, per Rev. A. B. ..	37 15 10	
Gibbons, Miss E. F. ..	0 5 0		Sass, Rev. J., for <i>Unyamwezi</i> ..		60 0 0
Gleghorn, T. R. Esq., for <i>Makkovik School Wireless Fund</i> ..		10 0 0	Satchell, Mrs. C. I. ..	15 0 0	
Goodman, Mrs. J. ..	1 0 0		Sauer, Miss S. L. and Miss L. J. Dale, for <i>Makkovik School Wireless Fund</i> ..		0 10 0
Gray, Miss A. R., Ottawa, for <i>Makkovik School</i> ..		4 6 4	Shields, Mr. R. ..	0 15 0	
Grell, per Rev. E., for <i>Unyamwezi</i> ..		1298 3 2	Shipp, Mr. D., of Yate ..	1 0 0	
Gron Dahl, per Rev. S., for <i>Unyamwezi</i> ..		10 0 0	Small, Mrs. M. L., for <i>Makkovik School Wireless Fund</i> ..		1 1 0



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Stamps sold .. ..	0	3	0			
Stansbury, Mrs., of Crom- hall, for Labrador ..				0	5	0
Stocks, Miss E. R. ..	0	5	0			
Stockton, per Rev. E. H. for Lehigh Hospital ..				9	4	10
Taylor, Trustees of the late John .. ..	2	19	4			
Taylor, Mr. W., per China Inland Mission ..	0	5	0			
Torgersen, Mrs. C., for Unyamwezi .. ..				5	15	0
Trusted, Miss E. ..	0	3	0			
Tyler, Miss .. ..	0	2	0			
Walker, Rev. H. Colin, for Makkovik School Wire- less Fund .. ..				1	1	0
Ward, Mrs. M. H. ..	1	0	0			
Werner, I. P., Esq. ..	20	0	0			
Wright, Mrs. J. H. ..	0	3	6			
Wright, Mrs. Warren ..	1	0	0			
£1,758 10s. 2d.						

## For "H. Rogers' School," Jamaica.

One Year's Interest ..	10	0	0
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## For Montgomery School, Barbados.

One Year's Interest ..	6	0	0
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## PROCEEDS OF SALE OF TIN FOIL.

One-half to Foreign Mis- sions .. ..	8	2	0
One-quarter to Bohemia ..			4
One-quarter to Leper Home. See under An- alysis of Contributions to "Other Missionary Objects" (p. xvi.)			1

## EGBASTON, BIRMINGHAM.

## By Miss Edith Edgecumbe.

Edgecumbe, Miss ..	0	5	0
Edgecumbe, Miss Edith ..	0	10	0
Massey, Stephen, Esq. ..	0	5	0
£1 0s. 0d.			

## KILKEEL.

## By Mr. W. Rooney.

Annett, Miss J. ..	0	5	0
Annett, Mr. Geo. ..	0	2	6
Berry, Mrs. ..	0	2	0
Cowser, Mrs. ..	0	2	6
Eadie, Rev. A. ..	0	2	0
Ferguson, Mr. R. J. ..	0	2	0
Green, Mr. W. ..	0	2	6
Kenmuir, Mr. A. ..	0	5	0
McCulla, Mrs. J. R. ..	0	2	0
Mackintosh, Mrs. ..	0	2	0
Orr, Mr. J. ..	0	5	0
Orr, Mrs. F. ..	0	2	6
Orr, Mrs. R. G. ..	0	2	6
Reid, Miss M. ..	1	0	0
Rooney, Mrs. ..	0	2	0
Rooney, Mr. Wm. ..	0	2	0
Sloane, Mr. Wm. ..	0	2	0
£3 3s. 6d.			

Total .. £218 19 2 £1609 2 6

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## CONGREGATIONS.

## BAILDON.

## By Rev. H. P. Mumford.

Collections in the Mora- vian Church .. ..	4	8	7
Hassé, A. B., Esq. ..	2	2	0
Hines, Mrs. ..	3	0	0
Mumford, Rev. H. P. ..	1	1	0
£10 11s. 7d.			
Mission Boxes:			
Brook, Miss ..	0	5	0
Greenwood, Mrs. A. ..	0	8	6
Hines, Miss ..	0	11	9
Mumford, Miss Ethel ..	1	0	3
Robinson, Mrs. Harold ..	0	6	3
Sunday School ..	11	0	4
£13 12s. 1d.			
Total	£24	3	8

## BALLINDERRY.

## By Rev. E. W. Porter.

Collection at Missionary Meeting for Unyam- wezi .. ..	1	6	0
Mite Association (see p. ii.)			
Total	£1	6	0

## BALTONSBOROUGH.

## By Rev. C. W. Satchwell.

Collections in the Mora- vian Church .. ..	2	14	5
Anon. ..	6	0	0
C.W.S. ..	0	5	0
Mite Association (see p. ii.)			
£8 19s. 5d.			
Mission Boxes:			
Maidment, Miss P. ..	0	14	0
Sunday School ..	0	14	3
£1 8s. 3d.			
Total	£10	7	8

## BEDFORD.

## By Rev. S. Connor.

Collections in the Mora- vian Church .. ..	8	5	9
Sunday School, for Coolie School, Surinam ..			8
Mite Association (see p. ii.)			4
"Roselle Gardens" ..	7	0	0
£23 10s. 0d.			
Mission Boxes:			
Aston, Mr. and Mrs. ..	1	1	0
Barker, Miss ..	0	9	3
Blott, Mrs. ..	1	2	5
Briggs, Miss ..	0	3	0
Careless, Miss F. ..	0	8	6
Connor, Mrs. ..	0	11	11
Cordwell, Miss ..	1	6	0
Craig, Mrs. ..	0	12	6
Diemer, Miss L. ..	0	1	6
Gribble, Miss D. ..	0	8	4



## Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Hague, Mrs. James ..	2	2	6			
Hague, Mr. Joseph ..	0	6	5			
Hewitt, Miss ..	0	9	9			
Jarvis, Miss ..	0	11	7			
Lane, Miss ..	1	9	4			
Leach, Mrs. ..	0	18	9			
Lee, Mrs. ..	0	16	3			
Marriott, Mrs. ..	0	7	3			
Purser, Miss B. ..	0	13	10			
Purser, Fred ..	0	9	3			
Thomson, Ronald ..	0	5	0			
	£14 14s. 4d.					

## By Miss Seifferth.

Arnold, Mrs. S. ..	1	0	0
Batt, Miss ..	0	5	0
Essex, Miss ..	0	5	0
Essex, Mrs. Edward ..	1	0	0
Eveleigh, The late Miss ..	0	10	0
Horton, Mr. T. F. ..	0	5	0
Hyslop, Mrs. ..	1	0	0
North, Mrs. ..	0	5	0
Oates, Miss ..	0	2	0
Peacock, Mrs. ..	1	10	0
Polhill, Mr. Cecil ..	5	0	0
Rose, Mr. T. H. ..	0	5	0
Seifferth, Miss ..	0	5	0
Smith, Miss M. ..	0	2	6
Sutcliffe, Rev. W. E. ..	1	0	0
Thompson, Miss ..	1	1	0
Timaus, Miss L. ..	1	0	0
Timaus, Miss S. F. ..	1	0	0
	£15 15s. 6d.		

## By Mrs. E. R. Hassé.

Allen, Mr. W. S. ..	2	0	0
Gilder, Miss H. ..	1	0	0
Gordon, Mrs. ..	2	0	0
Gordon, Miss L. ..	1	0	0
Hassé, Prof. H. R. ..	1	10	0
Hassé, Mrs. E. R. ..	1	0	0
Kragh, Mrs. ..	0	5	0
Kragh, Miss ..	0	5	0
Loraine, Miss E. ..	1	0	0
Nelson, Mrs. R. ..	0	5	0
Priestman, Mr. & Mrs. T. ..	5	0	0
Smith, Mrs. F. ..	0	5	0
Smith, Mr. H. ..	0	5	0
	£15 15s. 0d.		

## By Miss L. Timaus.

## For Medical Mission, Leh.

Roselle Garden ..	0	5	0
Seifferth, Miss ..	0	2	6
Timaus, Miss L. ..	0	5	0
Ditto (box) ..	0	2	6
Timaus, Miss S. F. ..	0	2	6
Timaus, Miss M. W. ..	0	2	6
Timaus, Miss H. M. ..	0	1	0
	£1 1s. 0d.		

Total £61 10 7 £9 5 3

## BEDFORD.

## Queen's Park.

## By Rev. R. E. Pritchett.

Collections in the Mora-			
vian Church ..	1	10	10
Ditto, Sunday School,			
for Coolie School,			
Surinam ..	3	11	0
	£5 1s. 10d.		

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Per Miss Chard.</i>						
Bryant, Mrs. ...	0	5	0			
Chard, Mrs. ..	0	5	0			
Chard, Miss F. A. ..	0	5	0			
Haggar, Mrs. ..	1	14	0			
Mite Association (see p. ii.)						
	£2 9s. 0d.					
	3	19	10			
Less Expenses ..		8	8			
Net Total	£3	11	2	£3	11	0

## BELFAST.

## University Road.

## By Rev. W. A. Summers, B.Sc.

Church Grant ..	6	0	0
Sunday School Grant ..	2	0	0
Collection at Lecture ..	1	3	5
Asboe, The late Rev. A. ..	0	2	6
Lang, Miss E. ..	0	5	0
Lang, Rev. W. O. ..	0	5	0
"Nemo" ..	0	10	0
	£10 5s. 11d.		

## Mission Boxes—

Bailey, Mrs. J. ..	0	6	3
Belch, Miss F. ..	0	5	7
Bell, Mrs. A. M. ..	0	10	0
Bradshaw, Miss ..	0	8	4
Bridge, Miss ..	0	10	0
Bridge, Miss Bettie ..	0	12	0
Bunting, Mrs. ..	0	12	0
Cairns, Mr. F... ..	0	5	1
Carson, Mrs. ..	0	7	9
Connor, Miss A. ..	0	8	6
Cooke, Miss G. ..	0	5	0
Duncan, Miss ..	1	1	8
Lilley, E. and J. ..	0	3	3
Loughridge, Miss E. ..	0	2	1
Mackintosh, Mr. P. ..	1	4	0
McCallum, Master F. ..	0	9	8
McWilliams, Mrs. J. ..	1	0	3
Morrison, Miss S. ..	0	9	5
Shawe, D. and R. ..	0	16	7
Stanfield, The Misses			
J. and B. ..	0	15	4
Stewart, Miss N. ..	0	11	1
Summers, Miss C. ..	0	7	6
Wilson, Mrs. ..	1	4	6
	£12 15s. 10d.		

Total £23 1 9

## BELFAST.

## Cliftonville.

## By Rev. T. A. Ellison.

Collections in the Mora-			
vian Church ..	7	2	1
Ditto, Sunday School ..	3	0	0
Total	£10	2	1

## BRISTOL.

## By Rev. J. H. Blandford, M.A.

Collections in the Mora-			
vian Church ..	6	19	9
Birtill, Mr. F. E., for			
Unyamwezi ..			2 10



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
C.E. Society, for Jamaica Native Ministers' Training Fund ..				1	10	0
Harding, Miss H. F. ..	0	1	0			
Hodges, Miss, for Jamaica Native Ministers' Training Fund ..				5	0	0
Lapham, Mrs. ..	0	5	0			
Linton, Mrs. ..	0	10	0			
Mite Association (see p. ii.)						
Naish, Mrs. ..	2	0	0			
Passmore, Mr. ..	0	2	6			
Todd, D., Esq. ..	1	0	0			
Total	£10	18	3	£9	0	0

## BRISTOL JOINT MISSIONARY ASSOCIATION.

By Miss A. S. Birtill.

Amory, Mrs. ..	0	5	0
Birtill, R. G., Esq. ..	0	2	6
Birtill, Miss A. B. ..	0	2	6
Birtill, W. G., Esq. ..	0	2	6
Butlin, Miss ..	0	2	6
Chase, Mrs. ..	0	2	6
Corby, Mrs. ..	0	5	0
Crowe, Miss ..	0	5	0
Davis, Mrs. ..	0	5	0
Dawkins, Miss ..	0	10	0
Eberl, B., Esq. ..	1	1	0
Glanville, Miss ..	0	5	0
Holborrow, Miss ..	0	5	0
Hooper, Miss ..	0	2	6
Hughes, Miss ..	0	2	6
James, Mrs. F. ..	0	2	6
Lavington, Miss ..	0	2	6
Law, Miss ..	0	10	0
Manley, The Rev. Canon ..	0	5	0
Mitchell, Mrs. W. G. ..	0	2	6
Mitchell, The Misses ..	0	2	6
Nairn, Mrs. ..	0	2	6
Nursey, Mrs. ..	0	2	6
Tapscott, H., Esq. ..	2	2	0
Tapscott, Miss ..	0	2	6
Tryon, Mrs. ..	0	2	6
"Two Friends" ..	0	2	6
Whitwell, Mrs. ..	0	5	0
Wright, David, Esq. ..	0	10	0
Yeardley, Mrs. ..	0	2	6
£8 15s. 6d.			

By Mrs. A. J. Heath.

Harris, Miss ..	0	10	0
Harding, The Late Dr. J. A. ..	4	0	0
Ditto, for Leh Medical Mission ..			0 16 0
Heath, Rev. A. J. ..	0	10	0
Higginton, Mrs. ..	0	5	0
Holmer, Miss ..	1	1	0
Mackenzie, Miss ..	0	10	0
£7 12s. 0d.			

By Mrs. B. LaTrobe.

Corrall, Miss ..	1	1	0
"Friend, A" ..	1	1	0
Holbrook, Mrs. ..	0	2	6
LaTrobe, Mrs. B. ..	1	1	0
Naish, Mr. ..	0	5	0
White, Miss ..	5	0	0
£8 10s. 6d.			
Mission Boxes—			
Birtill, Miss A. S. ..	2	17	1
Blandford, Frances ..	0	12	6

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Bleadon, Miss A.	..	0	10	7		
Bunting, Miss	..	0	8	0		
Davies, Trevor	..	0	14	0		
Dursley, Mr. ..	..	0	2	6		
Gurd, Mrs. ..	..	1	1	6		
Hanna, Miss ..	..	0	12	1		
Harding, Miss..	..	0	3	6		
Heighway, Mrs.	..	0	10	0		
Keevill, Mary, "In Memory of"	..	0	10	0		
Keevill, Terence	..	1	0	0		
LaTrobe, Mrs. B.	..	0	14	8		
Light, Mr. and Mrs.	..	0	9	2		
Linton, Mrs. ..	..	0	9	2		
Mahle, Miss Minnie	..	0	16	2		
Price, The Misses M. and J.	..	0	14	11		
Rutley, Mrs. ..	..	0	5	9		
Spurrier, Mrs. G.	..	1	0	0		
Watts, Leonard	..	0	3	0		
Welsford, Miss M.	..	0	2	6		
Wride, Mrs.	..	0	8	3		
"Farthings" ..	..	0	1	0		
£14 6s. 4d.						
Sunday Schools—						
Boys	..	0	17	6		
Girls ..	..	1	3	6		
Infants	..	1	2	5		
Young Men's Bible Class	..	1	1	1		
Young Women's Bible Class	..	0	17	4		
£5 1s. 10d.						
Part Proceeds of Sale		69	7	4		
Total	£112	17	6	£0	16	0

## BROCKWEIR.

By Rev. R. Klesel.

Collections in the Moravian Church, less Expenses ..	2	8	6
Ditto, in Sunday School ..	1	0	9
Klesel, Rev. G. R. and Mrs. ..	0	10	0
Mite Association (see p. ii.)			
£3 19s. 3d.			
Mission Boxes—			
Anonymous ..	0	4	2
Richmond, Mr. G. ..	0	12	1
£0 16s. 3d.			
Total	£4	15	6

## CROOK.

By Mr. R. S. Farrar.

Collections in the Moravian Church ..	1	5	0
£1 5s. 0d.			
Mission Boxes—			
Coulton, R. H. ..	0	3	11
Farrar, Gerald ..	1	2	3
Gibbons, Maud ..	0	3	11
Groves, Frances ..	0	3	5
Grundy, Arnold ..	0	4	1
Grundy, Connie ..	0	1	11
Grundy, Doris ..	0	2	2
Hall, Elsie ..	0	1	6
Harrod, Gladys, Kate and Harry ..	0	4	1
Heyes, Marion ..	0	7	9
Jackson, Mrs. ..	0	7	1
Johnson, Emily ..	0	1	5
Pears, Stephen ..	0	1	7



## Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Peart, Mrs. . . .	0	7	10			
Race, Edward . . .	0	2	11			
Robinson, Edith . . .	0	6	1			
Robinson, Miss . . .	0	13	1			
Sams, Edna . . .	1	3	0			
Storey, Rachael . . .	0	1	10			
Sunday School . . .	1	7	8			
Turner, Mr. J. . . .	0	12	3			
Walker, Harold . . .	0	1	1			
Wilsher, Harry & Olive	0	2	3			
£8 3s. 1d.						
Total	£9	8	1			

## DUBLIN.

By Sir John P. Griffith, Treasurer.

Collections in the Moravian Church . . .	124	16	0			
Abbott, Joseph, Esq. . .	10	0	0			
Boydell, J. F., Esq. . .	20	0	0			
Boydell, Mrs. . . .	10	0	0			
Ditto, for West India Schools . . .				1	0	0
Ditto, for Leh Medical Mission . . .				2	0	0
Ditto, for Jamaica Native Minister's Training Fund . . .				2	0	0
Boydell, Miss, for The Mission College . . .				1	0	0
Bradshaw, The Misses, "In Memoriam, M.E.B." . . .	1	0	0			
Darling, Mrs. . . .	1	0	0			
Dividends on two Shares in Commercial Buildings Company . . .	4	0	0			
Elliott, Rev. F. E. . . .	0	5	0			
Griffith, Sir John P. . . .	1000	0	0			
Griffith, Miss A. B. . . .	25	0	0			
Homan, W. S. B., Esq. . .	0	5	0			
Jacob, Charles, Esq. . . .	1	0	0			
Keene, Miss A. . . .	2	2	0			
Lang, Miss E. . . .	0	10	0			
Mitchell, J. T., Esq. . . .	1	0	0			
Mite Association (see p. ii.)						
Purser, J. J. Esq., M.D. . .	1	1	0			
Ditto, for West India Earthquake Fund . . .				1	1	0
Telford, Mrs. . . .	1	0	0			
Two Friends, per Charles Ashenhurst, Esq. . . .	1	0	6			
£1203 19 6						
Less Expenses . . .	12	13	4			
Net Total	£1191	6	2	£7	1	0

## DUKINFIELD.

By Rev. S. C. Neath.

Collections in the Moravian Church . . .	1	15	5
Sunday School . . .	0	9	1
£2 4s. 6d.			

By Mr. C. Llewellyn Barratt.

Mission Boxes—			
Anon. . . .	0	1	1
Ball, Miss D. . . .	0	2	8
Barratt, Mr. L. . . .	0	3	6
Bunkell, G. . . .	0	0	9
Clawley, J. . . .	0	2	4
Cookson, Norah . . .	0	2	3

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Downs, Miss N. . . .	0	7	8			
Glover, Mrs. . . .	0	4	9			
Harrop, Mr. W. . . .	0	8	1			
Hathaway, Mrs. D. . . .	0	3	0			
Hooley, Mrs. . . .	0	9	0			
Horrocks, Mr. W. . . .	0	1	6			
Humphreys, Miss E. . . .	0	5	5			
Marshall, Norman . . .	0	1	9			
Martin, Mrs. A. . . .	0	3	4			
Nightingale, George . . .	0	10	0			
Neath, Ivor . . .	0	10	0			
North, Mrs. . . .	0	2	3			
Senior, Mrs. . . .	0	4	0			
Senior, Leslie . . .	0	1	0			
Townley, Miss Doris . . .	0	5	6			
Turner, Janet. . . .	0	2	8			
Williamson, S. . . .	0	3	0			
£4 15s. 6d.						

Total £7 0 0

## FAIRFIELD.

By Rev. J. Connor, B.A.

Collections in the Moravian Church . . .	5	10	0
Sunday Schools . . .	22	5	0
Shawe, Mrs. S., for Leh Hospital . . .			
£28 15s. 2d.			
			1 0 2

By Mrs. L. H. Slack.

Barrow, Miss . . .	0	1	0
Bowler, Mrs. T. . . .	0	1	0
Clegg, Mrs. . . .	0	1	0
Connor, Rev. J. . . .	0	2	6
Dawson, Mrs. . . .	0	1	0
Eagle, Miss . . .	0	5	0
Gardner, Mrs. . . .	0	0	6
Heap, Mrs. and Miss . . .	0	1	6
Hebden, Mrs. E. . . .	0	1	0
Hines, Miss P. . . .	0	2	6
Hollings, Miss . . .	0	1	0
Howard, Mrs. . . .	0	1	0
Lees, Mrs. Clunne . . .	0	0	6
Leigh, Mrs. . . .	0	3	6
Leigh, Miss . . .	0	1	0
Littlewood, Mrs. . . .	0	0	6
Mallinson, Mrs. . . .	0	1	0
Mumford, Mrs. . . .	0	1	0
Shawe, Miss . . .	0	3	6
Shawe, Miss W. . . .	0	10	0
Shawe, Mr. B. . . .	0	10	0
Smith, Rev. W. . . .	0	1	0
Warburton, Mrs. . . .	0	1	0
£2 12s. 0d.			
Total	£30	7	0
	£1	0	2

## FULNECK.

By Rev. C. H. Mellows.

Collections in the Moravian Church . . .	15	17	2
Anon. . . .	0	0	9
Boarding Schools, Y.P.A. (see p. ii.)			
Clemens, Miss, Mission Sewing Class, for Sikonge Hospital . . .			9 0 0
Haste, The late Mr., Interest on Legacy . . .	0	16	8
£25 14s. 7d.			
Sunday School (all departments) . . .	13	4	11



GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## By Miss Janet Birtill.

Belshaw, Mrs. ..	0	5	0
Birtill, Miss J. ..	0	10	0
Johnson, Mrs. G. ..	0	2	6
Moorhouse, Mrs. ..	0	1	0
Orr, Mrs. ..	0	2	0
Scandrett, The Misses ..	0	5	0
Shawe, Mrs. Edward ..	0	5	0
Tempest, Mrs. H. F. M. ..	1	1	0
Waugh, Mrs. ..	0	5	0

£2 16s. 6d.

## By Miss Emily Wade.

Barker, Miss A. ..	0	2	0
Bramley, Mr. W. ..	0	2	0
Cowling, Mrs. H. ..	0	2	0
Dennison, Miss M. ..	0	2	6
Driver, Mrs. J. ..	0	2	6
Hutton, Miss M. ..	0	2	6
Johnson, Mr. J. G. ..	0	2	6
Lumby, Mrs. W. ..	0	5	0
Maude, Mr. R. ..	0	5	0
Mort, Mrs. W. ..	0	1	0
Proctor, Mr. F. ..	0	1	0
Rendell, Mrs. ..	0	2	6
Richardson, Miss L. ..	0	3	0
Scarth, Mr. J. ..	0	2	6
Schofield, Mr. M. ..	0	1	0
Stott, Mrs. F. ..	0	2	0
Stott, Miss C. ..	0	2	0
Wade, Mr. S. ..	1	0	0
Wade, The Misses ..	0	12	6
Wade, Mr. W. G. ..	0	2	6
Walker, Miss C. ..	0	2	0
Wilson, Mrs. G. ..	0	1	0
Womersley, Mrs. F. ..	0	1	0
Womersley, Mrs. ..	0	10	0

£4 10s. 0d.

## By Miss C. E. Clemens.

Austin, Miss M. M.	..	0	10	0	
Brook, Mrs.	..	0	2	6	
Clemens, The Misses	..	1	0	0	
Dawson, Mrs. J.	..	0	7	6	
Gregory, Mr. and Mrs.	..	0	10	6	
Jackson, Mrs. J. W.	..	0	2	6	
Smith, Mr. A. F. Mor-					
daunt for Leh, Tibet	..		0	10	6
Ditto, for Labrador	..		0	10	6
£3 14s. 0d.					

£3 14s. 0d.

Total £39 19 0 £10 1 0

## GOMERSAL.

## By Mr. J. W. Rhodes, Treasurer.

Collections in the Mora-			
vian Church ..	4	3	3
Proceeds of Lecture by			
Rev. H. Lloyd ..	1	5	0
Buckborough, Mrs. B.,			
for the " <i>Harmony</i> " ..			0 10 0
Y.P.A. Mission Boxes ..	7	10	10
Ditto, Donation ..	2	9	2
	<hr/>		<hr/>
Total	£15	8 3	£0 10 0

Total £15 8 3 £0 10 0

GENERAL SPECIAL  
FUND. OBJECTS.  
£ s. d. £ s. d.

## GRACEHILL.

## By Rev. J. Ellis.

Collections in the Mora-			
vian Church ..	6	15	4
Proceeds of Lecture by			
Rev. L. Taylor ..	2	2	3
Anonymous ..	15	0	0
Boyce, Mrs. ..	2	10	0
Cameron, Mrs. A. ..	0	2	6
Cameron and Wilson, The			
Misses ..	0	5	0
Ellis, Rev. and Mrs. J. ..	1	0	0
Moore, Miss, of Knock ..	0	10	0
Moore, Mr. R., per Miss			
McKay ..	2	0	0
" Per Post H " ..	0	5	0
Thompson, Mr. and Mrs.			
J. ..	0	10	0
Y.P.A. ..	4	0	0
Ditto, for Tibet ..			4 0 0
£39 0s. 1d.			
Mission Boxes :—			
Ramsey, Miss E. ..	2	10	0
Sunday School, Boys'			
Classes ..	1	14	0
Ditto, Girls' Classes ..	1	8	9
Telford, Mrs. E. ..	0	3	0
The Manse ..	0	15	5
Weir, Miss M. ...	0	11	0
£7 2s. 2d.			

£7 2s. 2d.

£42 2 3

Less Expenses .. 0 7 0

Net Total £41 15 3 £4 0 0

## HAVERFORDWEST.

## By Rev. J. E. Harvey.

Collections in the Mora-			
vian Church ..	3	15	11
Morgan, Mrs. ....	0	6	6
Sinnett, Miss M. J. ..	0	2	6
Williams, Miss M. E. ..	2	0	0
Ditto, Donation ..	1	0	0
£7 4s. 11d.			
Mission Boxes—			
Codd, Mr. H. & Family	0	14	3
Harvey, Rev. J. E. and			
Family ..	0	19	0
Howells, Alice ..	0	5	0
Lewis, Mr. W. ..	0	10	6
Maslen, Mrs. ..	0	5	4
Williams, Kathleen ..	0	12	0

£3 6s. 1d.

## By Mr. G. L. Howells.

Davies, Mr. Monty ..	0	2	0
Green, F. P., Esq., J.P. ..	0	5	0
Green, J., Esq. ..	0	2	6
Howells, Mr. G. L. ..	0	2	0
Jenkins, Messrs. J. L. &			
Co. ..	0	2	6
John, Mr. W. B. ..	0	2	6
King, Mr. J. ..	0	2	6
Lewis, Mr. Jacob ..	0	2	0
Male, Mr. H. ..	0	2	0
Morris, Mr. and Mrs. C.			
Dudley ..	0	10	0
Munt, Messrs. B. & Sons	0	2	0
Rees, Mrs. Ben ..	0	2	0
Roberts, Mr. R. T. ..	0	2	0
Rowlands, W. G. Esq.,			
J.P. ..	0	2	0



## Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS		
	£	s.	d.	£	s.	d.
Sales, C. C., Esq., J.P. . .	0	5	0			
Scott, Mrs. . . . .	0	2	0			
White, Miss E. A. . . .	0	5	0			
£2 13s. 0d.						

## By Mrs. E. Harvey.

Batt, Mr. A. A. . . . .	1	0	0			
Batt, Mr. W. E. . . . .	1	0	0			
Codd, Mr. H. . . . .	0	1	0			
Eberle, Mrs. . . . .	0	10	0			
Evans, Mr. B. J. . . . .	0	5	0			
Harvey, Rev. J. E. and Mrs. . . . .	1	0	0			
Harvey, Miss Dorothy . .	0	5	0			
John, Mr. Edwin A. . . .	0	5	0			
Morris, Mrs. Dudley . . .	0	2	6			
Walker, Miss Janie . . . .	0	5	0			
Webb, Mrs. B. . . . .	0	2	6			
£4 16s. 0d.						

	£18	0	0
Less Expenses	3	9	6

Net Total £14 10 6

## HECKMONDWIKE.

## By Mr. J. H. Siddron.

Collections in the Mora- vian Church . . . . .	1	5	10
Ditto, Sunday School . .	0	9	8
Wharton, Mrs., Donation	1	0	0
Total £2 15 6			

## HORTON.

## By Mr. W. Bairstow, Treasurer.

Collections in the Mora- vian Church . . . . .	4	0	0
Ditto, Sunday School . .	4	0	0
Ditto, at Lecture by Rev. H. Lloyd . . . . .	0	15	0
Proceeds of Violin Recital by Mr. J. Atkinson . . .	3	10	0
Woodhead, Mr. J. . . . .	0	10	0
£12 15s. 0d.			

## Mission Boxes—

Atkinson, John . . . . .	0	4	2
Barraclough, Clara . . .	0	2	9
Barraclough, Victor . . .	0	10	0
Brown, Harry . . . . .	0	3	7
Clough, Clara . . . . .	0	4	6
Cook, Charles . . . . .	0	6	7
Greenwood, Wright . . . .	0	4	6
Haigh, Herbert . . . . .	0	5	1
Haigh, John . . . . .	0	12	0
Hardy, Nellie . . . . .	0	4	6
Humberstone, Miss . . . .	0	19	3
Jowett, Edgar . . . . .	0	3	0
Muff, Raymond . . . . .	0	4	7
Savage, Dolly . . . . .	0	8	9
Silom, Ada . . . . .	0	1	9
Smith, Clifford . . . . .	0	5	0
Smith, Eda . . . . .	0	3	8
Swithenbank, Clifford . .	0	9	10
Taylor, Bessie . . . . .	0	7	5
Waddington, Mrs. . . . .	0	1	4
Waite, Gladys . . . . .	0	5	2
Watson, Tom . . . . .	0	6	0
Whelan, Ernest . . . . .	0	5	9
Wilcox, Mr. . . . .	1	0	5
Wilson, Horace . . . . .	0	3	8
£8 3s. 3d.			

Total £20 18 3

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.

## KIMBOLTON.

## By Rev. A. G. Phillips.

Collections in the Mora- vian Church less Ex- penses . . . . .	1	5	0
Day, Miss . . . . .	0	2	6
Landin, Mr. and Mrs. W. .	0	10	0
Landin, Mrs. R. . . . .	0	2	6
Lester, Miss . . . . .	0	5	0
Mite Association (see p. ii.).			
Monks, Mr. and Mrs. . . .	0	10	0
Parker, Miss . . . . .	0	5	0
Phillips, Rev. A. G. . . .	0	2	6
Whiteman, Mr. F. . . . .	0	5	0
Woodcock, Mrs. . . . .	0	2	6
£3 10s. 0d.			

## Mission Boxes—

Hankins, Miss . . . . .	0	16	0
Horsford, Mrs. J. . . . .	0	6	0
Landin, Miss . . . . .	1	3	0
Robinson, Miss J. . . . .	0	10	5
Tyler, Mrs. E. . . . .	0	4	0
Wagstaff, Miss E. . . . .	0	18	0
Wilson, Mrs. . . . .	0	10	1
£4 7s. 6d.			

Total £7 17 6

## KINGSWOOD.

## By Bishop J. E. Zippel.

Collections in the Mora- vian Church . . . . .	2	1	5
Ditto, at Lecture . . . . .	0	6	0
Batt, Mrs. . . . .	0	3	0
Flook, Mrs. H. J. . . . .	2	10	0
Hendy, Mr. H. T. . . . .	0	7	6
Mellowes, Mr. R. F. . . .	0	10	6
Mite Association (see p. ii.).			
Snell, Mr. C. . . . .	1	0	0
Stone, Miss . . . . .	2	0	0
White, Mr. H. J. . . . .	0	3	6
Zippel, Bishop and Mrs. .	2	0	0
Ditto, for Mount Tabor Centenary Fund . . . . .			0 10 0
£11 11s. 11d.			

## Mission Boxes—

Bible Class . . . . .	0	12	9
Claridge, Miss N. . . . .	0	6	1
Davis, Mr. S. . . . .	0	7	7
Hawkins, Mrs. . . . .	0	3	7
Jones, Miss D. . . . .	0	10	0
Lewis, Miss D. . . . .	0	3	7
Mellowes, Master F. H. .	0	4	6
Portingale, Mr. G. . . . .	0	6	1
Sunday School . . . . .	1	11	0
Watkins, Miss N. . . . .	2	10	9
White, Master J. . . . .	0	5	8
£7 1s. 7d.			

Total £18 3 6 £0 10 0

## LEOMINSTER.

## By Congregation Treasurer.

Collections in the Mora- vian Church, less Ex- penses . . . . .	2	7	5
Collection at Sunday School Gift Service for Makkovik School . . . .			0 14 4
Mite Association (see p. iii.)			



	GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.	£ s. d.
Y.P.A. Donation, for Makkovik School ..		0 5 2
Ditto, for Leh Church Building Fund ..		1 17 6
£5 4s. 5d.		
<i>By Mrs. W. C. Miles.</i>		
Adlington, Miss ..	0 5 0	
Anonymous ..	0 10 0	
Ellwood, Mrs. W. M. ..	0 2 6	
Gibbon, Mr. J. ..	1 0 0	
Holmes, Mr. and Mrs. ..	0 2 6	
Jackson, Capt. and Mrs. J. C. ..	0 5 0	
Johnson, The Misses ..	0 5 0	
Miles, Mr. and Mrs. W. C. ..	0 15 0	
Morgan, Mr. E. ..	0 2 6	
Phillips, Miss ..	0 2 6	
Phillips, Miss E. ..	0 2 6	
Reichel, Miss ..	0 2 6	
Shawe, Mrs. M. E. ..	2 0 0	
Shawe, Mr. F. H. ..	0 2 6	
Taylor, Mrs. G. ..	0 2 0	
Thomas, Mrs. W. J. ..	0 2 6	
£6 2s. 0d.		
<i>Mission Boxes—</i>		
Jackson, Mrs. J. C. ..	1 4 0	
Miles, Mrs. ..	0 6 2	
Phillips, Miss E., Class ..	0 7 4	
£1 17s. 6d.		
Total	£10 6 11	£2 17 0

LONDON, FETTER LANE.  
*By Rev. J. N. Libbey, M.A.*

Collection in the Mora- vian Church ..	2 17 6
Mite Association (see p. iii.)	
Total	£2 17 6

LONDON, HORNSEY.  
*By Mr. G. H. Pemsel, Treasurer.*

Collections in the Mora- vian Church ..	9 5 7
Kinross and Schooling, Messrs., Sale of Photos ..	0 5 6
Lamble, Mrs. ..	0 10 0
Mite Association (see p. iii.)	
Schooling, Mr. W. ..	0 10 0
Soldan, Mr. O. ..	1 1 0
Williams, Mrs. ..	1 1 0
£12 13s. 1d.	
<i>Mission Boxes—</i>	
Klesel, K. ..	0 4 2
Smith, Rev. C. ..	1 1 0
Soldan, Mr. O. ..	0 11 4
£1 16s. 6d.	
Sunday School Collec- tions ..	13 5 0
Total	£27 14 7
Less Expenses	1 5 0
Net Total	£26 9 7

LONDON, UPTON MANOR.  
*By Mr. W. Terrett, Treasurer.*

Collections in the Mora- vian Church ..	5 5 0
Donation from Sunday School ..	3 3 0

	GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.	£ s. d.
Donation from Women's Meeting ..	2 2 0	
Proceeds of Lecture for Makkovik School ..		
Wireless Fund ..		0 15 6
"Anon." ..	1 1 0	
Mite Association (see p. iii.)		
Wickes, Rev. E. A., for Makkovik School Wire- less Fund ..		1 0 0
£13 6s. 6d.		
<i>Mission Boxes—</i>		
Bearman, The Misses Ivy and Alice ..	0 10 0	
Chubb, Miss Ethel ..	0 5 4	
Crawley, Mrs. ..	0 12 3	
Cutcher, Mrs. ...	0 4 6	
Hazell, Miss Beatrice ..	0 4 0	
Hopkins, Mrs. ..	0 2 7	
Isherwood, Miss Muriel ..	0 12 8	
Lay, Mrs. C. ..	0 15 8	
Pascoe, Miss Annie ..	0 2 1	
Scouts' Scripture Union ..	0 15 0	
Thellwall, Mrs. ..	0 10 6	
Vardy, Mrs. ..	0 18 6	
Weeks, Miss Connie ..	0 1 9	
West, Mrs. ..	0 3 3	
Woods, Miss Lily ..	0 13 6	
£6 11s. 7d.		
Total	£18 2 7	£1 15 6

LONDON LADIES' ASSOCIATION.  
*(Mrs. C. J. Klesel, Secretary.)*

*Fetter Lane—*

*By Mrs. John Bithrey.*

Bithrey, Mrs. ..	0 5 0
Manson, Miss Amy ..	6 0 0
Salter, Mrs. L. ..	0 5 0
£6 10s. 0d.	

*By Mrs. Ward.*

Andros, Mrs. ..	0 5 0
Bateman, Mr. and Mrs. G. E. ..	0 10 0
Bertenshaw, Mrs. ..	0 10 0
Bohling, Mrs. ..	0 5 0
C.R.V. ..	0 10 0
Harman, Mrs. L. M. ..	1 0 0
Hines, Mrs. H. ..	1 1 0
Ilgnier, Mr. ..	0 2 6
La Trobe, Miss E. S. ..	0 10 0
Langford, Mr. and Mrs. ..	0 10 0
Libbey, Rev. J. N. and Mrs. ..	1 0 0
Oates, Mr. J. S. ..	0 10 0
Pemsel, Mr. H. J. ..	2 0 0
Scandrett, Mr. J. R. ..	2 0 0
Scandrett, Mr. W. G. ..	0 10 0
Shaw, Mr. H. ..	0 10 0
Spence, Mr. C. ..	0 5 0
Ward, Bishop and Mrs. ..	2 0 0
Ward, Bishop A., for Clapham School, Jam- aica ..	1 1 0
Ditto, for Carmel Church, Jamaica ..	0 10 0
Ditto, for Jamaica Native Ministers' Training Fund ..	0 10 0
£15 19s. 6d.	



## Subscriptions and Donations

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
<i>For Leh Special Fund (Orphans).</i>		
<i>By Mrs. J. N. Libbey.</i>		
<i>Fetter Lane—</i>		
Bateman, Mrs. ..	0	2 0
Batt, Mrs. W. ..	0	5 0
Bertenshaw, Mrs. ..	0	2 6
Bithrey, Mrs. ...	0	3 0
Harvey, Mrs. ...	0	2 0
Libbey, Mrs. ...	0	2 6
Mallalieu, Rev. J. M. ..	0	2 6
Pemsel, Mr. H. J. ..	0	10 0
Scandrett, Mr. J. R. ..	0	5 0
Shaw, Mrs. H. ..	0	2 6
Smith, Mr. A. ..	0	2 6
£1 19s. 6d.		
Total	£20 8 6	£4 0 6

*Hornsey—*  
*By Mrs. C. J. Klesel.*

Anon. ..	0	10 0
Hare, Mr. and Mrs. W. ..	0	10 0
Hasse, Mrs. L. ..	0	5 0
Hewer, Mr. Basil ..	1	1 0
Hieber, Mrs. G. ..	1	10 0
Kinross, Mrs., Senr. ..	2	2 0
Klesel, Rev. C. J. & Mrs. ..	1	0 0
Klesel, Miss E. ..	0	5 0
Pemsel, Mr. & Mrs. G. H. ..	1	1 0
Pidgeon, Mr. H. M. ..	1	1 0
Price, Mr. and Mrs. E. G. (Donation) ..	5	0 0
Wilson, Rev. H. J. ..	0	5 0
£14 10s. 0d.		

*By Mrs. M. H. LaTrobe.*

La Trobe, Mrs. M. H. ..	0	5 0
La Trobe, Miss E. K. ..	0	5 0
Squire, Miss ..	0	2 0
Tree, Miss ..	0	10 0
£1 2s. 0d.		

*For Leh Special Fund (Orphans).*

*By Mrs. J. N. Libbey.*

<i>Hornsey—</i>		
Essex, Miss ..	0	2 6
Klesel, Rev. C. J. & Mrs. ..	0	3 0
Klesel, Miss E. ..	0	1 0
Pemsel, Mr. G. H. ..	0	2 6
Smith, Mrs. F. W. ..	0	5 0
£0 14s. 0d.		
Total	£15 12 0	£0 14 0

MALMESBURY.

*By Mr. Jas. D. Curtis, Treasurer.*

<i>Collections in the Moravian Church, less Expenses ..</i>		
From Sale of Work ..	12	18 1
Lockstone, Mr. E. H. ..	5	0 0
Luce, Col. ..	1	0 0
£118 18s. 1d.		
<i>Mission Boxes—</i>		
Box, Master C. ..	0	4 0
Box, Miss Muriel ..	0	2 8
Clarke, Mr. & Mrs. W. ..	3	17 0
Curtis, Miss D. ..	2	0 0
Fry, Miss B. ..	0	1 9
Gough, Master P. ..	0	8 10

	GENERAL FUND. £ s. d.	SPECIAL OBJECTS. £ s. d.
Jones, Mrs. A. S. ..	0	11 9
Jones, Miss G. ..	0	10 10
Jones, Mr. L. ..	1	3 10
Matthews, Mr. H. ..	0	4 2
Pearce, Master E. ..	0	6 1
Perrett, Miss Alice ..	0	10 0
Perrett, Miss M., and Messrs. C. & S. Twine	2	4 8
Robinson, The Misses	0	14 0
Shingles, Miss M. ..	0	1 2
Shipton, Miss A. ..	0	6 11
Slade, Mr. C. ..	0	10 0
Sunday School box ..	1	10 8
Tanner, Mrs. J. ..	0	6 0
Woodward, Miss F. ..	0	1 6
£15 15s. 10d.		

*By Miss Hanks.*

Baylis, Mrs. ..	0	2 6
Jones, Mrs. J. A. ..	0	2 0
Matthews, Mrs. C. ..	0	2 6
Richmond, Mrs. ..	0	4 6
£0 11s. 6d.		
Total	£135 5 5	

MIRFIELD AND HALIFAX.

*By Rev. J. W. Crawford.*

<i>Collections in the Moravian Church ..</i>		
Ditto, Men's Class ..	3	1 7
Ditto, Sunday School	0	10 0
Armitage, Mrs. ..	9	0 0
Ditto, for Calvary, Demerara, Building Fund		10 0 0
Ditto, for Labrador ..		5 0 0
Ashton, Mr., "In Memoriam" ..	0	5 0
£28 10s. 7d.		

*By Miss Lister.*

Armitage, Mrs. G. ..	1	11 6
Ellis, The Misses ..	0	3 0
Lang, Mrs. T. ..	0	2 6
Lister, Miss ..	0	5 0
Swithenbank, Mr. E. ..	0	5 0
Swithenbank, Mr. A. ..	0	1 0
Waddington, Miss ..	0	10 0
£2 18s. 0d.		

Y. P. S. C. E.

*By Miss Ethel Crawshaw.*

Armitage, Mr. J. ..	0	4 4
Crawshaw, Mr. A. ..	0	4 4
Knowles, Miss A. E. ..	0	4 4
Rome, Mrs. E. ..	0	4 4
Swithenbank, Mr. E. ..	0	4 0
Swithenbank, Mrs. E. ..	0	4 0
Wilson, Miss E. ..	0	8 8
£1 14s. 0d.		

*By Miss A. M. Oates, Halifax.*

"A Friend" ..	0	2 6
"Anonymous" ..	0	2 6
Bulmer, Mrs. E. ..	0	2 6
Hirst, Miss M. ..	0	2 6
Member, An old ..	1	0 0
Oates, Miss Alice M. ..	0	10 0
Oates, Miss Amy ..	0	5 0
Wavell, Miss F. ..	0	10 0
£2 15s. 0d.		

Total	£20 17 7	£15 0 0
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GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

## OCKBROOK.

By Rev. J. M. Birtill.

Collections in the Mora-			
vian Church ..	16	7	8
Mite Association (see p. iii.)			
Y.P.A. ..	20	0	0
	£36	7s.	8d.

## Mission Boxes—

Hudston, Master B. ..	0	5	0
Sunday School:			
Primary ..	0	17	0
1st and 2nd Girls ..	0	17	6
3rd Girls ..	0	9	2
Senior Classes ..	2	11	7
	£5	0s.	3d.

By Mrs. Nelson.

Batt, Rev. W. and Mrs. ..	2	2	0
Cartwright, Miss ..	2	0	0
Edwards, Mrs. ..	1	0	0
Harvey, Miss ..	0	2	6
Harvey, Miss E. ..	0	2	6
MacLeavy, Rev. G. B. ..	0	10	0
Naylor, Mr. ..	0	5	0
Nelson, Mrs. H. S. ..	1	0	0
Nelson, Miss C. M. ..	0	2	6
Taylor, Mrs. H. Brooke ..	1	10	0
Titterington, Miss ..	0	2	6
	£8	17s.	0d.

By Mrs. S. H. Kershaw.

Brown, The Misses ..	1	0	0
Kershaw, Mrs. S. ..	0	5	0
McCready, Mrs. ..	5	5	0
Thankoffering ..	3	10	0
	£10	0s.	0d.

£60 5 11

Less Expenses 2 9 6

Net Total £57 15 5

## OPENSHAW.

By Mr. W. Hesketh, Treasurer.

Collections in the Mora-			
vian Church ..	2	0	0
Packwood, Mr. F. W. ..	0	10	0
	£2	10	0

## PERTENHALL.

By Bishop H. R. Mumford.

Collections in the Mora-			
vian Church ..	0	15	3
	£0	15s.	3d.

By Mrs. H. R. Mumford.

Banks, Mrs. C. ..	0	2	0
Banks, Mrs. H. ..	0	5	0
Banks, Miss ..	0	2	0
Barr, Mrs. ..	0	1	0
Bates, Mrs. J. ..	0	4	0
Bethel, Mrs. ..	0	2	0
Clarke, Mrs. G. ..	0	5	0
Clarke, Miss ..	0	1	0
Cook, Mrs. ..	0	2	0
Day, Mr. ..	0	2	0
Greenfield, Mrs. ..	0	2	6
Hawkins, Mrs. ..	0	1	6
Landen, Mrs. W. H. ..	0	4	0
Mumford, Mrs. ..	0	10	0
Parker, Miss ..	0	5	0

GENERAL FUND.	SPECIAL OBJECTS
£ s. d.	£ s. d.

Pedley, Mrs. ..	0	2	0
Peppitt, Miss ..	0	3	0
Reynolds, Miss ..	0	1	0
Thorngate, Mrs. ..	0	2	0
Ward, Mrs. ..	1	0	0
Whittington, Mrs. ..	0	2	0
Yeo, Miss ..	0	1	0
	£4	0s.	0d.

## Mission Boxes—

Abrams, Mr. & Mrs. & G. ..	0	2	10
Banks, Miss ..	0	8	0
Bass, Master B. ..	0	3	4
Clarke, Miss C. ..	0	18	0
Fletcher, Mrs. ..	0	6	5
Frost, Mrs. ..	0	0	9
Hardwick, Mrs. ..	0	7	7
Leyman, Mrs. ..	0	2	3
Pack, Miss, and Rey-			
nolds, Miss ..	0	6	11
Reynolds, Miss A. ..	0	1	6
Reynolds, Miss Ivy ..	0	2	8
Thorngate, Mrs. ..	0	2	9
	£3	3s.	0d.

By the late Mrs. L. S. Davey and Miss Davey.

Ackroyd, Mr. Dawson ..	1	0	0
Adult Class, Settle ..	0	14	0
Baker, Mrs. K. ..	0	2	6
Batty, Mr. J. M. ..	0	1	0
"Benagh" ..	0	10	0
Brace, Mrs. L. ..	1	0	0
Davis, Mr. ..	0	1	0
Fitzmaurice, Lord ..	2	0	0
Hawkswell, Mrs. ..	1	0	0
Kirkland, Mrs. ..	0	5	0
Leneghan, Mr. ..	0	2	6
Ralph, Miss ..	0	1	0
Ringwood, Mrs. ..	0	10	0
Russell, Mr. C. Neville ..	1	1	0
Southern, Mrs. ..	1	0	0
Southern, Master J. ..	0	5	0
Smith, Mr. J. Elliott ..	2	2	0
Woof, Mrs. ..	0	1	0
Wray, Miss ..	0	5	0

£12 1 0

Less Expenses 2 6

£11 18 6

Total £19 16 9

## PRIORS MARSTON.

By Rev. T. L. Clemens.

Collections in the Mora-			
vian Church ..	2	2	6
Ditto, for Female			
Training School,			
Antigua ..	1	0	10
Ditto, for Moriah,			
Tobago ..	1	10	0
Ditto, for North Coast,			
Trinidad ..	1	0	0
Proceeds of Sale, for			
Female Training School,			
Antigua ..	3	2	8
Mite Association (see p. iii.).			
Repp, Mdle., per Rev.			
T. L. Clemens, for			
Moriah, Tobago ..	0	11	8
	£9	7s.	8d.



## Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
<i>Mission Boxes—</i>						
Gardner, Jack ..	0	3	4			
Masters, Mrs. E. ..	3	12	4			
£3 15s. 8d.						
<b>Total</b>	<b>£5</b>	<b>18</b>	<b>2</b>	<b>£7</b>	<b>5</b>	<b>2</b>

## RISELEY.

## By Miss E. B. Banks.

Collections in the Mora-			
vian Church ..	2	3	4
Mite Association (see p. iii.)			
£2 3s. 4d.			

<i>Mission Boxes—</i>			
Banks, Miss E. ..	0	5	0
Bateman, Mr. C. ..	0	4	0
Childs, Mr. J. ..	0	5	0
Filsell, Miss O. ..	0	1	6
King, Miss K. ..	0	5	4
Kirkland, Mrs. ..	0	5	0
Stevens, Mrs. S. ..	0	0	10
£1 6s. 8d.			
<b>Total</b>	<b>£3</b>	<b>10</b>	<b>0</b>

## SALEM.

## By Mr. W. Barrett, Treasurer.

Collections in the Mora-			
vian Church ..	1	7	11
Ditto, in the Sunday			
School ..	1	2	8
Ditto, at School Lecture	1	1	0
Mite Association (see			
p. iii.)			
Free Will Offerings in			
Envelopes ..	15	8	9
£19 0s. 4d.			

<i>Mission Boxes—</i>			
Armitage, Miss L. ..	0	6	3
Faulks, Miss M. ..	0	10	6
Garside, Miss E. ..	0	2	6
Heywood, Miss M. ..	0	0	5
Heywood, Mr. J. ..	0	0	5
Schofield, Mr. G. ..	0	3	5
Singleton, Miss N. ..	0	5	0
Sutton, Miss M. ..	0	0	11
Sykes, Mr. A. ..	0	12	3
£2 1s. 8d.			
<b>Total</b>	<b>£21</b>	<b>2</b>	<b>0</b>

## SWINDON.

## By Mr. A. E. Matthews.

Collections in the Mora-			
vian Church ..	7	3	7
Ditto, in the Sunday			
School ..	2	10	0
Mite Association (see p. iii.)			
Allsopp, Mr., for Mount			
Tabor, Barbados ..	0	10	0
Sunday School Easter			
Egg Service, for Mont-			
gomery Church, Tobago	1	0	0
£11 3s. 7d.			

## By Miss Evelyn Neal.

Absalom, Mrs. ..	0	1	0
Allsopp, Mrs. ..	0	2	6
Ashe, Mr. ..	0	1	0

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Banwell, Mrs. ..	0	5	0			
Bearne, Mr. S. H. ..	0	2	0			
Berry, Mrs. ..	0	1	0			
Bishop, Mrs. ..	0	1	0			
Burry, Mrs. ..	0	2	6			
Carter, Mr. F. J. ..	1	0	0			
Day, Miss C. ..	0	4	4			
Hann, Miss ..	0	1	0			
Holloway, Mrs. ..	0	2	6			
Johnson, Mrs. ..	0	1	0			
Kitching, Mrs. ..	0	5	0			
Lovelock, Mrs. ..	0	2	0			
Mann, Mrs. ..	0	1	0			
Matthews, Mrs. ..	0	0	6			
Monks, Mrs. ..	0	2	0			
Monks, Miss M. ..	0	2	6			
Neal, Mrs. ..	0	2	0			
Neal, Miss E. ..	0	2	0			
Neal, Miss W. ..	0	1	0			
Painter, Mrs. ..	0	4	0			
Peters, Mrs. ..	0	2	0			
Pitt, Miss ..	0	1	0			
Plumb, Mr. J. ..	0	2	6			
Priston, Mrs. ..	0	3	0			
Robinson, Mrs. ..	0	2	6			
Sawyer, Mrs. ..	0	0	6			
Sawyer, Mrs., Junr. ..	0	0	6			
Tydemann, Mrs. ..	0	5	0			
Tydemann, Mr. N. ..	0	1	0			
Waite, Mr. ..	0	2	6			
Walter, Mrs. ..	0	1	0			
Willey, Rev. R. B. ..	0	4	0			
Too late for 1924 ..	0	1	0			
£4 13s. 4d.						

Total £14 6 11 £1 10 0

## TYTHERTON.

## By Rev. C. Stooke.

Collections in the Mora-			
vian Church ..	3	1	0
Parker, Miss ..	1	0	0
Zippel, Mrs., for Mount			
Tabor Centenary Fund,			
Barbados ..			0 10 0
Zippel, Miss C. A., for			
Mount Tabor Centenary			
Fund, Barbados ..			0 4 6
£4 15s. 6d.			

<i>Mission Boxes—</i>			
Austin, Mrs. ..	1	13	8
Brewer, Mrs. ..	1	16	7
Robbins, Mrs. ..	0	10	11
Sunday School ..	0	7	2
Zippel, Miss ..	0	5	6
£4 13s. 10d.			

## Ladies' Association.

## By Miss Jefferys.

Barnes, Mrs. ..	2	0	0
Collett, Mr. ..	0	2	0
Hollis, Miss ..	0	2	6
Humberstone, Miss ..	0	5	0
Jefferys, Mrs. J... ..	0	10	0
Jefferys, Mr. A. ..	0	10	0
Jefferys, Mr. S. ..	0	5	0
Jefferys, Miss H. M. ..	0	3	0
Long, Mr. ..	0	2	6
Thankoffering ..	0	2	6
Zippel, Mrs. ..	0	10	0



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Zippel, Miss ..	0	2	6			
Zippel, Miss E. M. ..	0	5	0			
£5 0s. 0d.						
Total	£13	14	10	£0	14	6

## WELLFIELD.

By Mr. J. C. MacLeavy.

## Mission Boxes—

Craven, Mrs. ..	0	8	2
Drake, Mr. W. ..	0	13	0

Total            £1    1    2

## WESTWOOD.

By Mr. Fred Carter and  
Mr. J. F. Dewhurst.

## Collections in the Mora-

vian Church ..	10	14	1
" At Home " ..	4	7	8

£15 1s. 9d.

## Mission Boxes—

Beaumont, Mr. C. ..	1	1	0
Beaumont, Miss E. ..	0	4	10
Boardman, Mr. H. ..	0	8	0
Bodden, Mrs. ..	0	8	9
Brierley, F. ..	0	7	0
Brierley, Miss P. ..	2	3	5
Buckley, Miss ..	0	4	6
Butterworth, — ..	0	3	9
Carter, Mrs. J. E. ..	0	10	0
Carter, Peter ..	0	15	0
Casterton, E. ..	0	10	8
Cheshire, F. ..	0	2	6
Clarkson, Mr. W. ..	1	1	0
Dunkerley, Mr. ..	0	4	8
Dunkerley, Miss D. ..	0	9	1
Fenna, Mrs. ..	0	2	7
Fenton, Mr. J. ..	0	4	2
Fernday, Mrs. ..	0	6	1
Fielcing, Mrs. ..	0	5	9
Garside, — ..	0	7	7
Hanlon, Miss D. ..	0	5	0
Harp, Miss Eva ..	0	3	8
Hancock, Mrs. ..	0	6	8
Hassall, Mr. H. ..	0	17	3
Hassall, Mrs. ..	0	7	1
Holt, Mrs. ..	0	5	2
Hooten, W. ..	0	2	3
Hulme, Miss F. ..	0	3	5
Johnson, Mrs. ..	0	3	5
Jones, Miss A. ..	0	8	10
Kershaw, Mrs. F. ..	0	5	0
Kershaw, Miss ..	0	8	3
Kershaw, J. and M. ..	0	10	0
Lees, Mr. Kenneth ..	5	0	0
Lees, Mrs. W. ...	0	9	8
Lingard, H. ..	0	2	0
Marland, Mrs. ...	0	1	7
Mills, Mr. J. H. ..	0	3	7
Mills, Mr. S. ..	0	1	3

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Newton, Miss F. ..	0	4	7			
Pownall, Miss A. ..	0	2	0			
Shaw, Miss ..	0	3	0			
Shaw, Mrs. W. E. ..	0	2	8			
Swindells, Mrs. ..	0	1	3			
Taylor, Alan ..	0	14	0			
Taylor, G. ..	0	14	0			
Tempest, K. ..	0	4	1			
The Manse ..	2	0	0			
Townsend, Miss N. ..	0	3	2			
Wallace, W. ..	0	0	3			
Walsh, Miss C. ..	0	6	10			
Whitehead, Mrs. J. ..	0	14	4			
Wood, Edgar ..	0	3	8			
Wright, Alan ..	0	15	0			
Wrigley, Miss E. ..	0	9	9			
" X " ..	2	9	6			
Young, Mr. W. ..	0	8	0			
£30 0s. 6d.						

	£45	2	3
Less Expenses ..	3	7	3

Net Total            £41 15 0

## WOODFORD.

By Rev. P. H. Smith.

## Collections in the Mora-

vian Church at Wood-			
ford ..	1	0	4
Ditto, at Eydon ..	0	14	3

Mite Association (see p. iii.)

£1 14s. 7d.

## Mission Boxes—

Haynes, Miss Lena ..	1	2	6
Knibbs, Miss F. ..	0	7	10
Plant, Mrs. ..	0	6	9
Prestige, Mrs. ..	1	1	9
Sunday School, Wood-			
ford ..	1	9	5
Walters, Miss N. ..	0	2	10
Welch, The Misses ..	0	8	5

£4 19s. 6d.

Total            £6 14 1

## WYKE.

By Mr. E. Sugden, Treasurer.

## Collections in the Mora-

vian Church ..	5	2	4
Boxes ..	0	19	10
Subscription ..	1	0	0

Ditto, for Sikonge ..

2 0 0

£9 2s. 2d.

## Sunday School—

Monthly Collection ..	1	19	2
Meeting, Oct 29th, ditto	0	12	6
Primary Department Box	0	13	2

£3 4s. 10d.

Total            £10 7 0    £2 0 0



## Analysis of Contributions to "Other Missionary Objects."

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Leper Home, Jerusalem,							Leh Mission				38	10	6
General Fund, per							Leh Church Building Fund				1	17	6
Treasurer ..	649	17	2				Leh Zenana, "Own Missionary"				25	0	0
Ditto, from London Association	509	19	0				Leh Special Fund (Orphans)				2	13	6
Ditto, Ditto, for Beds	357	4	7				Leh Hospital				44	13	0
Ditto, ditto, Sale of Tin Foil		0	16	1			Antigua Female Training School				4	3	6
Proceeds of Sale of Tin Foil		4	1	0			Mount Tabor, Barbados, Centenary Fund				1	14	6
	£1,521	17	10				Demerara				36	0	0
				1521	17	10	Jamaica Native Ministers' Training Fund				9	0	0
Deficiency				340	18	9	Jamaica, Own Missionary				61	6	9
Education Fund				1,186	6	1	Clapham School, Jamaica				31	5	6
Home Mission Fund				27	14	0	Carmel Church, Jamaica				0	10	0
Bohemian Mission				32	11	1	Surinam, Coolie School				11	15	3
Tabora				20	0	0	Surinam				10	10	0
Unyamwezi				1,480	10	5	Moriah, Tobago				2	1	8
Labrador				173	2	1	Montgomery Church, Tobago				0	1	0
Makkovik School Wireless Fund				35	13	8	North Coast, Trinidad				1	0	0
Labrador Indians				20	11	0	West India Country Schools				91	5	4
The "Harmony"				1	5	6	North Queensland				3	3	0
Nicaragua Mission and Native Evangelist				41	18	2	Medical Training Fund				2	5	0
Nicaragua, "Own Missionary"				31	2	2	Special Emergency Fund (London Association)				28	8	0
Tibet Mission and "Own Missionary"				295	18	7	W. India Hurricane Fund				11	8	6
Tibet, Native Evangelist				27	14	5	Banning Hospital				6	1	0
Kyelang				121	1	9	Mission College				1	0	0
							Total				£5,784	18	0

## SUNDAY SCHOOLS.

[Sunday School efforts repeated from the foregoing lists.]

	£	s.	d.		£	s.	d.
Baildon	11	0	4	Kingswood	1	11	0
Baltonsborough	0	14	3	Leominster	1	1	8
Bedford, St. Peters	8	4	3	London, Hornsey	13	5	0
Bedford, Queen's Park	3	11	0	London, Upton Manor	3	3	0
Belfast, University Road	2	0	0	Malmesbury	1	10	8
Belfast, Cliftonville	3	0	0	Merfield	1	4	0
Bristol	5	1	10	Ockbrook	4	15	3
Brockweir	1	0	9	Salem	2	3	8
Crook	1	7	8	Swindon	3	10	0
Dukinfield	0	9	1	Tytherton	0	7	2
Fairfield	22	5	0	Woodford	1	9	5
Fulneck	13	4	11	Wyke	3	4	10
Gracehill	3	2	9				
Heckmondwike	0	9	8	Total	£115	13	3
Horton	4	0	0				

## MISSION BOXES.

Result of Mission Box Efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon	13	12	1	London, Hornsey	1	16	6
Baltonsborough	1	8	3	London, Upton Manor	6	11	7
Bedford, St. Peter's	14	14	4	Malmesbury	15	15	10
Belfast, University Road	12	15	10	Ockbrook	5	0	3
Bristol	14	6	4	Pertenhall	3	3	0
Brockweir	0	16	3	Priors Marston	3	15	8
Crook	8	3	1	Riseley	1	6	8
Dukinfield	4	15	6	Salem	2	1	8
Gomersal	7	10	10	Tytherton	4	13	10
Gracehill	7	2	2	Wellfield	1	1	2
Haverfordwest	3	6	1	Westwood	30	0	6
Horton	8	3	3	Woodford	4	19	6
Kimbolton	4	7	6	Wyke	3	4	10
Kingswood	7	1	7				
Leominster	1	17	6	Total	£193	11	7



## SUMMARY OF MISSION RECEIPTS to MARCH 31st, 1926.

Places.	General Fund.	Other Missionary Objects.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.
Boarding Schools and Young People's Auxiliary	15 13 3	33 0 0	48 13 3
Mite Association .. .. .	27 14 0	55 8 0	83 2 0
General Contributions .. .. .	218 19 2	1609 2 6	1828 1 8
Baildon .. .. .	24 3 8	—	24 3 8
Ballinderry .. .. .	—	1 6 0	1 6 0
Baltonsborough .. .. .	10 7 8	—	10 7 8
Bedford, (St. Peters) .. .. .	61 10 7	9 5 3	70 15 10
Do. (Queen's Park) .. .. .	3 11 2	3 11 0	7 2 2
Belfast, (University Road) .. .. .	23 1 9	—	23 1 9
Do. (Cliftonville) .. .. .	10 2 1	—	10 2 1
Bristol .. .. .	10 18 3	9 0 0	19 18 3
Bristol Joint Association .. .. .	112 17 6	0 16 0	113 13 6
Brockweir .. .. .	4 15 6	—	4 15 6
Crook .. .. .	9 8 1	—	9 8 1
Dublin .. .. .	1191 6 2	7 1 0	1198 7 2
Dukinfield .. .. .	7 0 0	—	7 0 0
Fairfield .. .. .	30 7 0	1 0 2	31 7 2
Fulneck .. .. .	39 19 0	10 1 0	50 0 0
Gomersal .. .. .	15 8 3	0 10 0	15 18 3
Gracehill .. .. .	41 15 3	4 0 0	45 15 3
Haverfordwest .. .. .	14 10 6	—	14 10 6
Heckmondwike .. .. .	2 15 6	—	2 15 6
Horton .. .. .	20 18 3	—	20 18 3
Kimbolton .. .. .	7 17 6	—	7 17 6
Kingswood .. .. .	18 3 6	0 10 0	18 13 6
Leominster .. .. .	10 6 11	2 17 0	13 3 11
London (Fetter Lane) .. .. .	2 17 6	—	2 17 6
Do. (Hornsey) .. .. .	26 9 7	—	26 9 7
Do. (Upton Manor) .. .. .	18 2 7	1 15 6	19 18 1
Do. Ladies' Association (Fetter Lane)	20 8 6	4 0 6	24 9 0
Do. (Hornsey) .. .. .	15 12 0	0 14 0	16 6 0
Malmesbury .. .. .	135 5 5	—	135 5 5
Mirfield .. .. .	20 17 7	15 0 0	35 17 7
Ockbrook .. .. .	57 15 5	—	57 15 5
Openshaw .. .. .	2 10 0	—	2 10 0
Pertenhall .. .. .	19 16 9	—	19 16 9
Priors Marston .. .. .	5 18 2	7 5 2	13 3 4
Riseley .. .. .	3 10 0	—	3 10 0
Salem .. .. .	21 2 0	—	21 2 0
Swindon .. .. .	14 6 11	1 10 0	15 16 11
Tytherton .. .. .	13 14 10	0 14 6	14 9 4
Wellfield .. .. .	1 1 2	—	1 1 2
Westwood .. .. .	41 15 0	—	41 15 0
Woodford .. .. .	6 14 1	—	6 14 1
Wyke .. .. .	10 7 0	2 0 0	12 7 0
For Leper Home .. .. .	£ 2371 15 0	1780 7 7	4152 2 7
*London Association .. .. .	8380 1 11	653 18 2	\$653 18 2
		2164 6 2	10544 8 1
Total Subscriptions and Donations ..	£ 10751 16 11	4598 11 11	15350 8 10
ENDOWMENT FUNDS—			
Bates's Trust .. .. .	3557 14 1	1186 6 1	4744 0 2
Horniman's Trust .. .. .	420 7 4	—	420 7 4
Total Receipts from all Sources ..	£ 14729 18 4	5784 18 0	20514 16 4

£ s. d.

The TOTAL RECEIPTS for all objects amount (as above) to £20514 16s. 4d.

Towards which the "London Association in Aid of Moravian Missions" contributed .. .. . 10544 8 1

British Congregations and Friends .. .. . 4806 0 9

Endowment Funds .. .. . 5164 7 6

GRAND TOTAL .. .. . £20514 16 4

\* The London Association Total for the General Fund includes Legacies amounting to £3080 1s. 8d.

§ Including £422 16s. 2d. from the American Province.



## ACKNOWLEDGMENT OF PRESENTS.

*The TRUST SOCIETY for the FURTHERANCE of the GOSPEL (INCORPORATED) acknowledges, with many thanks, the Receipt of the following Presents of Clothing and other Articles, for the use of the Missionaries and their People :—*

*For Labrador.*

- |  |  |
|--|--|
| One parcel from Mrs. G. H. Thorn, Ashford.   | One parcel from Gracehill Y.P.A.                         |
| One Parcel per Rev. W. E. Sutcliffe.   | One parcel from Mrs. Pennington, Senr.                   |
| One Parcel from Rev. H. J. Wilson.   | Two boxes from Swindon Girls' Guild.                     |
| One parcel from Miss Hickley, Cheltenham.  | One parcel from Mrs. LaTrobe, Bristol.                   |
| One Parcel from Mrs. Birtill, Ockbrook.  | Two parcels from Upton Manor Church.                     |
| One parcel from Miss Armitage, Kendal.   | One parcel from Miss Fisher.                             |
| Two bales, per Mrs. Holmes, Ferrard.   | One box from Mr. Spencer, Dulwich.                       |
| One case from Tytherton Girls' School.   | One parcel from Mr. C. Cook, London.                     |
| One case from Mr. R. A. Smith, Teignmouth.   | One parcel from Mr. and Mrs. Mackenzie.                  |
| Three cases and three bales from Rev. R. S. Callander.                               | One parcel from Miss Klesel.                             |
| One parcel from Miss Corser, Shrewsbury.   | One parcel from Mr. H. Johnson, Fairfield.               |
| Three boxes from Twerton Y.P.A.  | One parcel per Mrs. Weiss, Ziest.                        |
| Various parcels, milk and preserves from Friends in Switzerland, per Rev. B. Menzel. | Eight tins Biscuits from Messrs. Peek Frean & Co., Ltd.  |
| One parcel from Bristol Church.  | Four cases candles from Mr. W. S. Hale, London.          |
| One parcel from Mrs. Oldroyd, Gomersal.  | Various parcels per London Association.                  |
| Two parcels from Mr. and Mrs. A. J. Smith, London.                                   | Various parcels from Miss Beveridge, Edinburgh.          |
| One parcel from Miss Richards, London.   | One parcel from Mrs. Harvey, Haverfordwest.              |
| One parcel from Mrs. Powlesland, Exeter.   | Two parcels from Mrs. West, Dublin.                      |
| Five parcels from Rev. C. J. and Mrs. Klesel.  | Two cases and one parcel from Mr. W. Clarke, Malmesbury. |
|  | One parcel from Rev. J. W. Crawford.                     |
|  | Nine cases from Miss Howie, Perth.                       |

*For other Mission Fields.*

- |   |   |
|---|---|
| Two parcels per London Association, for <i>Tibet</i> .    | One parcel from Dukinfield per Rev. S. C. Neath, for <i>Antigua</i> .           |
| One parcel from Miss Oates, Bedford, for <i>Jamaica</i> . | Two packages from Mrs. Keatinge, Dublin, for <i>Jamaica</i> and <i>Tobago</i> . |
| One box from Miss Johns, for <i>St. Kitts</i> .           |   |

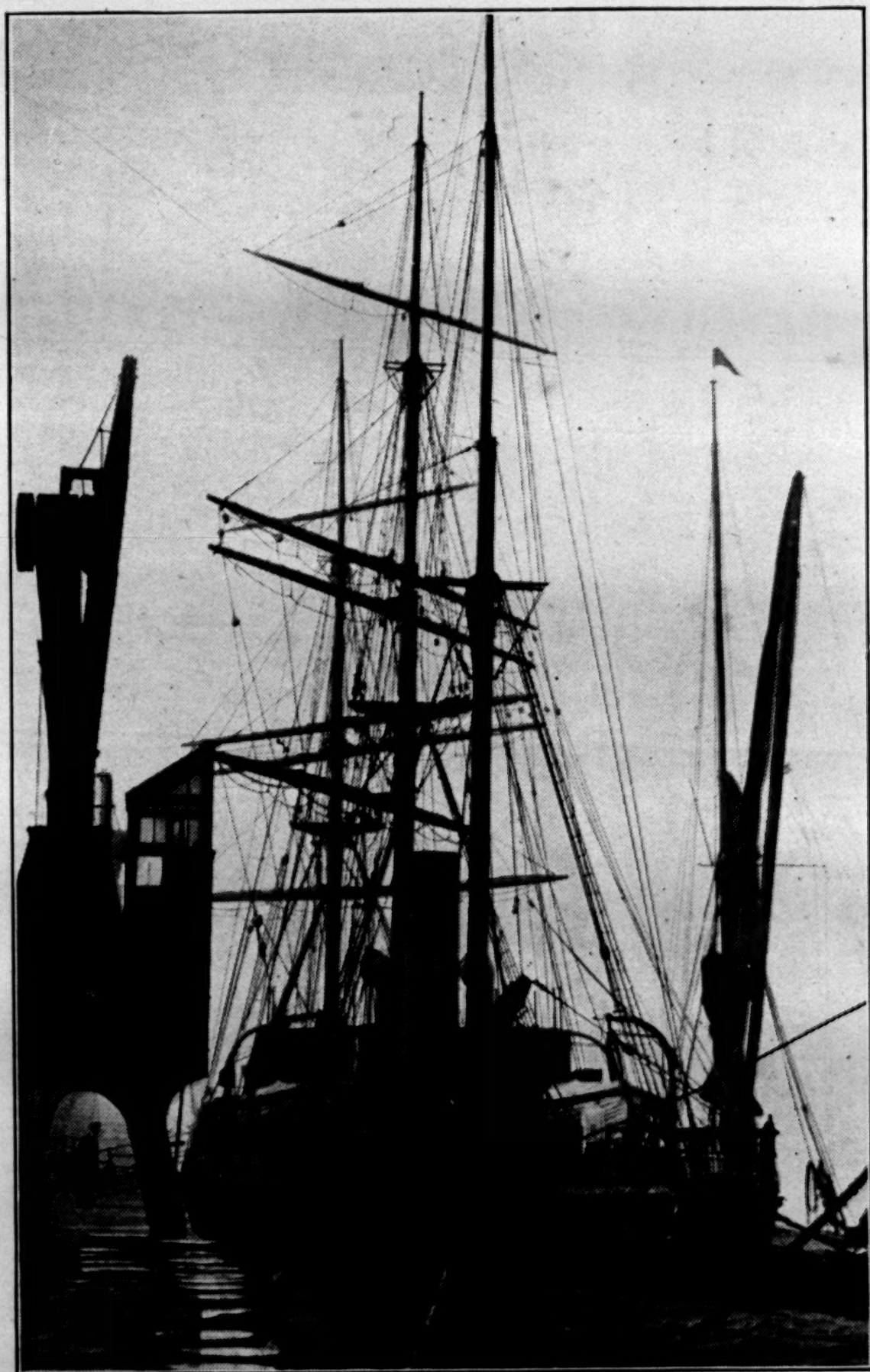
*Parcels have also been received from the following Friends, in answer to the appeal for Old Linen for Dr. Keevill's work in Tanganyika :—*

- |                         |  |
|-------------------------|--|
| Per London Association. | Mrs. LaTrobe, Bristol.                         |
| From Droylsden.         | Mrs. W. B. Maxwell, London.                    |
| Miss A. M. Shawe, Hale. | Bristol Church.                                |
| From Pudsey.            | One Bedstead from Drax Young People's Service. |
| From Saltaire.          |  |









*Photo*

THE S.S. "HARMONY" IN THE LONDON DOCK.

*Special Press.*